

OLD FAITH

OF

AN EVIDENT

PROBATION OF

OF THE HOLY SCRIPTURES

IN THE HISTORY OF THE CHRISTIAN FAITH (which

is the first principle and foundation of

faith) as it is contained in the

beginning of the world.

HERIN FIRST THEY

show a short history of the world from the

beginning of the world to the present

time, and every foundation of the Christian

faith, as it is contained in the

beginning of the world.

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W. B. E. S.

TO THE CHRIS- tian Reader.

AVING diuerse times obserued with my selfe (most Christian Reader) that the doctrine of the Gospel, which hath bene now freely preached these many yeares amongst vs in this our flourishing common wealth, is yet dayly and ordinarily by sundry persons charged with noueltie, as which being an vpstart, were not of sufficient standing or antiquitie: I thought it not amisse in this respect, either for the confutatiō of the obstinate aduersary, or for the cōfort of the weake and simple professour of religion; to publish and set forth this litle worke of M. Miles Couerdale, who for his integritie of life, and fame in learning, and other excellent giftes, was so renowned in the Church of Christ in his age, that I doubt not, but that his onely name will be a sufficient credit, (with any man, that is not maliciously disposed) for the full allowance, and

wellliking of any such monumen-
of his, as he of pure zeale, & good
affection, hath commended to vs
his posterity. Diuerse other worthy
workes hath he left vnto vs written
in his natiue language, as namely,
*a Spirituall and precious pearle: The
iustificacion of a Christian: The
hope of the faishfull: A booke concer-
ning deash, yea and also a sincere and
faishfull translatiō of the whole Bible:*

By which trauailes of his, as he
hath generally shewed him selfe
a notable member in the Church
of God: so hath he thereby espe-
cially well deserued of this his na-
tiue countrie. Wherefore not wil-
ling to detainee thee from better
matter, I wishe thee to vse this
booke to thy profite, and with me
to giue thanks to our merciful fa-
ther, for this valiant souldiour, as
also for other worthy Martyrs of
his time, which after the battell by
them selues fought, haue (by Gods
prouidence) left spirituall childre,
(I meane their good bookes) to
make a supply, that Christs church
may be encreased, to the vtter cō-
fusion & ouerthrow of Antichrist.
Farewell in the Lord.

MILES



MILES COVER-
DALE, TO ALL CHRI-
stian readers, wisheth grace, mer-
cy, and peace from God the fa-
ther, thorow our Lord & on-
ly Saujour Iesus Christ.

LIke as the Almighty
eternall God three in
persons, & one in sub-
stance, of his tender
mercy and loue, not onely crea-
ted man at the beginning after
his owne similitude and likenes,
but also when he was lost, most
graciously redeemed him, and
brought him out of bondage.
Euen so when man (neither re-
garding his wonderfull creati-
on, nor his most deare redemp-
tion) gropeth in darkenesse, in
vice and blindnesse, lyeth in the
deuills prison, and goeth in the
The accus-
med goodnes
of God.

To the Reader.

way of damnation, God alway
setteth up his light before him,
sendeth the message of his word
unto him, sheweth him what
case he is in, giueth him war-
ning, openeth the prison doore,
calleth him out of the devils ser-
vice, telleth him what daunger
it is to be his bond man, or ser-
uant unto sinne. This doth God
alway afore he punish & plague
the world. This (I say) hath e-
uer bene the worke of God sins
the beginning, as the stories and
prophecies of all the holy Bible
doe testifie. And though we had
no writing of Gods acts in times
past, yet hath he practised this
same his wonderfull worke of
mercy upon vs. So that like as
we must needs confesse that we
are created of God, & redemed
by his onely mercy in his deare
Sonne Iesus Christ: So can we
not deny, but we haue heard his
holy

God hath
showed no
lesse kindnes
to us then he
did to the old
world.

To the Reader.

holy message, had no lesse preachings & warnings of dangers to come, the other haue had afore our dayes. Yea euē the same mercifull God that sent Noe to preach righteousness vnto the wicked world, & conuerted the Ninivits by his word in the ministration of the prophet Ionas, hath done euē so with vs, in euery conditiō. And some (thanks be vnto him therefore) hath he brought out of darkenes into his wonderfull light, & out of the deuills seruice, into the kingdom of his deare sonne.

But alas and woe to this vntankefull world. For like as a great number that be in prison of Satā, wil not come forth whē they are called & the doore set open, but go on still stumbling in darkenesse, when the lanterne of light is offred them: Euē so if any play a wise mans part,

To the Reader.

They that follow Gods word, are laughed to scorne.

& doe as he is warned by Gods word, he shall haue a sorte of apish people, a number of dixerds and scornefull mockers, which (because the mā will not daunce in the deuills morrys with the, nor keepe their company in the bondage of sinne and vice, neither runne with them vnto like confusion (as S. Peter calleth it) laughe him to scorne, and bleare out their tōgues at him, euen like fooles, & cockescombs of the world. And like as when a poore wretch commeth out of prison, he shal haue moe to stand gasing & gaping vpon him, the to do him good, or to helpe him to his fees: Euen so nowe that God of his mercy hath called vs out of Satans prison, and from the schoole of false doctrine, my Lordes foole, with his companions standeth staring vpon vs, & mocketh vs, because we sit not
still

To the Reader.

Stil with other prisoners. There goeth a fellow of the new learning (sayth one) there is one of these newe fangled gospellers (sayth another) that is one of the newe brethren (sayth the third) he followeth the newe faith, &c.

Wherefore, in consideration ^{The doctrine of Christ his faith is no new thing.} hereof I haue here set forth this booke: partly because it sheweth the antiquitie and auncient age of our holy Christian faith, and partly to geue occasion vnto all such as haue receaued it, not to be ashamed of it, nor to shrink fro it, for any opprobrious mock-age or scornfull derision in this world. The Apostle sayth, that ^{1. Cor. 1. 18.} the preaching or word of Christes crosse, is foolishnes to them that perishe, and that the thing which appertaineth to the spirit ^{1. Cor. 1. 14.} of God, is foolishnes to a carnall minded man. Whereby like as

To the Reader.

we may learne that it is no new thing to be mocked & stared up on for holding with the doctrine, that maketh so much of Christ his death, and the true worshiping of God in the spirite: Euen so may we see (to the singular comfort of our conscience) that no man mocketh vs for it, but such as perishe and are carnally minded: And that for all their derision and scorning, It is yet the power of God. 1. Cor. 1. 18. And belongeth to his holy spirit 1. Cor. 2. 14. & is not our owne doctrine, neither of any other mans making. This is now to vs a comfort and consolacion.

But because the world is angrie with vs for our faith, & geueth vs so euill reporte for teaching it, It shalbe expedient for vs, to declare what faith is, and what faith we meane, when we make mention thereof. First because

None but
reprobates
deride the
truth of Gods
Gospell.

To vs which
are saved, it
is the power
of God.

To the Reader.

cause we may not describe it after our owne iudgement, we will rehearse the wordes of the Apostle, which writing to the Hebrewes, sayth after this maner: Faith is a substance of things to be hoped for, an evidence or certaintie of things which do not appeare. By the which definition, it is manifest, that when we sette forth or teache this faith, we meane no vaine faith, no false opinion of faith, no fonde imagination of faith, no dead faith, no idle faith: but a substantiall thinge, even a sure beliefe of thinges that are to be hoped for, and a prooffe, experience, or knowledge of thinges that are not seene. This faith then is the instrument, whereby we feele and are certaine of heavenly thinges, that our corporall eye can not see. Now because none other ver-

What faith
is.
Ebrues 11.1.

To the Reader.

we cā so apprehēd the mercy of
God, nor certifie vs so effectual-
ly of our saluatiō, as this lining
faith doth, therefore hath the
Scripture imputed our iustifi-
cation before God, onely vnto
faith amonge all other vertues:
Not without other vertues fol-
lowing, but without any other
worke or deede iustifying.

Rom. 3. 28.
Gala. 2. 16.
Ephc. 2. 8.
Phili. 3. 9.
Iaco. 2. 14.

This is the faith of Christ,
which all the Scripture speaketh
of. This is the faith that S. Paul
preacheth to iustifie in the sight
of God, as S. Iames teacheth,
that workes iustifie in the sight
of men, and that it is but a dead
faith which hath no workes.

Heb. 11. 6.
Rom. 14. 13.

Act. 15. 9.
1. Pet. 1. 9.
Gala. 5. 6.

This is the faith, without the
which it is impossible to please
God, and of the which whatsoe-
uer procedeth not, is sinne. This
is the faith whereby God purifi-
eth our hartes, and whose ende
is saluation. This is the faith
that

To the Reader.

that worketh by charitie or godly loue, and is of value before God. This is the faith whereby the holy fathers which were afore Christes incarnation, did in spirite eate and drinke and enioy, the same mercie of God in Christ, that we are partakers of. 1. Cor. 10. 3.

To be short, this is the same faith, whereby God saued those his elect, of whom S. Paule maketh mention, in the foresayd Epistle to the Hebrues, and rehearseth many godly frutes of the same in their conuersation. Heb. 11. 4.

This then is no new fangled faith, no straunge faith, no faith inuented by mans braine, but euen the same that Gods holy spirite teacheth in the infallible truth of his Scripture, and that Adam, Abell, Enoch, and all the other seruauntes of God were saued in. Why do men therefore

To the Reader.

either call it a new fagled faith,
or report euill of vs, for setting
it forth? Why? I feare me this is
one cause: The olde faith that
all those seruants of God had,
whō the Apostle nameth in the
element to the Hebrues, had a
life & conuersation ioyned un-
to it, which was rich and full of
all good workes. Therefore see-
ing there be so many bablers &
pratlers of faith, & so few that
bringe forth the worthy frutes
of repentaunce, it giueth the
world occasion to report of vs,
that our faith is but new fan-
gled. They see vs not fall to la-
bour & taking of paines, as A-
dam did: They see not the righ-
teousnesse & thankesfulnesse in
vs, that was in Abel: They see
vs not walke after the word &
will of God, as Enoch did: They
see vs not take Gods warning so
earnestly as Noe did: They see
vs

Hebrues 11.
4-5.

To the Reader.

is not so obedient to the voyce
of God, nor so well willing and
content to leaue our frendes, to
forsake our owne wills, our own
lands & goods at Gods calling,
& dwell in a straunge country,
to doe Gods pleasure, as Abra-
ham did: they se that we chose
not rather to suffer aduersitie
with the people of God, then to
enioy the pleasures of sinne for
a season: They see us not esteeme
the rebuke of Christ, or trou-
ble for his sake, to be greater
riches then all the treasures of
this world, as Moses did: To be
short, they see not in our garde
those sweete floures & frutes
of Gods holy spirite, which were
in them that had the old faith.

Asbamed may we be therfore,
as many of us as either write,
teach, preach, speake or talke of
the old faith, if we endenour not
our selues to haue those old hea

To the Reader.

Iam. 1. 22.

uently vertues that were euer
plentifull in all Gods true ser-
uauntes, in euery one (I meane)
according to his calling. Not
that it is euill, to teach or talke
of the true olde faith, but this
I say, because that (according
to the doctrine of S. Iames) they
are but deceauers of them sel-
ues, that are not doers of Gods
word, as wel as hearers thereof.
And thorow such sleeder recea-
ning of Christes holy Gospell,
it is now come to passe, that like
as we haue neede of such an A-
postle as was holy S. Paule, to
rebuke this vaine confidence
that men put in their workes,
and to tell vs that no worke of
our doing (but faith of Gods
working, doth iustifie vs in his
sight, Euen so haue we no lesse
neede of such an other Apostle
(as was holy S. Iames) to re-
buke this horrible vnthanke-
fulnes

To the Reader.

fulnesse of men, that professinge
 themselves to be Christians, &
 to hold of Christes old faith, are
 yet dead vnto all good workes,
 receaue not the word of God in
 meekenes, cast not away all vn-
 cleannesse & malitiousnesse, are
 swift to speake, to talke, to iagle,
 & to take displeasure, are for-
 getfull hearers of the word, and
 not liners thereafter, boasting the
 selues to be of Gods pure & vn-
 defiled religion, & yet refraine
 not theyr tongues from euil, visit
 not the poore, the friendles and
 the desolate in their trouble,
 nether keepe themselves unde-
 filed from this world. Reade the
 first chapter of his Epistle.

Woulde so
 God wee had
 many such as
 Iames the A-
 postle was.

Iam. 1.

What an occasion might
 such an Apostle (as holy Iames
 was) haue, to write another, yea
 a sharper epistle, seeing so many
 pretending to be of Iesu Christs
 olde faith, are yet so partiall,

To the Reader.

O vnthank-
full world.

James 2. 25.

S. Iames
would not
spare to re-
buke such,

haue such a carnall respect of
persons, are not rich in faith, de-
spise the poore, practise not the
law of godly loue, talke and ian-
gle of faith, not hauing the
workes thereof, clothe not the
naked, helpe not the poore to
their lining, regarde not their
necessity, haue but a dead faith,
declare not by good and godly
workes, the true and olde faith
of Christ, are but vaine belee-
uers, haue not the effectuous,
the working and lining faith,
that Abraham & Rahab had.
Reade the 2. chap. of his epistle.

How would holy Iames re-
proue these brigers up of strange
doctrines, blasphemers, backby-
ters, belyers of good mēse false tea-
chers against Gods truth, dis-
semblers with the same, cary fire
(as they say) with the one hād,
& water in the other: pretend
to be learned, & yet bring not
forth

To the Reader.

forth the workes of good con-
uersacion in meekenesse out of
Gods wisdom, but in froward-
nes, and out of carnall doctrine.
Howe would he take vp these,
that delite in malice and strife,
belie Gods truth, are geuen to
earthly, fleshy and deuclish wis-
dom, are vnstable, full of all euill
workes, are not in the schoole of
Gods wisdom and learning, are
not giue to vnfaignednes of hart,
are not peaceable, are churlish,
vneasie to be intreated. &c.
Reade the third chapter of his Iam. 3. 17.
Epistle.

What would such an holy A-
postle say to this wicked world, Iam. 4. 1.
wherein a great number (pre-
tending to be christian men) are
giue so to quarellig & fighting,
to voluptuousnes & inordinate
lustes, to enuie and indignation,
to unlawfull spending and con-
summing of that they may gette
Against such
grosse vices
would not
S. Iames spare
to speake.

To the Reader.

to aduontry, to the despising of
holy wedlocke, to shamefull vn-
cleannesse, either not willing to
marry, or els putting away their
wives for light occasions, and for
satisfying of their owne trifling
lustes, falling in loue with the
vaine frendshippe of this world,
taking part against God: yea
wheras by their profession, othe,
and allegiaunce (which they
owe to their most highe Soue-
raigne the king of heauen) they
should in a vertuous conuersa-
tion maintaine all godlines, are
become enen enemies, suppres-
sours and ouerthrowers ther-
of, as well thorow their obsti-
nate and cruell resisting of Gods
worde, as by other wicked ex-
amples of their vicious and fil-
thy lining? what would holy S.
Iames say to such vnthankfull
bellies, that knowing the truth,
liue after such a sort? would he
spare

To the Reader.

*Spare them though they were
nener so rich & wealthy? Read
the fourth chapter of his Epi-
stle, and the first part of his fift* James. 4.
*chapter, and ye will iudge the
contrary.*

*Wherefore most deare Rea-
ders, whosoener of you hath
bene slacke to followe the good
life and godly conuersation that
S. Iames and all the other scri-
pture beside requireth to be in
them, which professe the olde
faith, let them take better hold,
turne againe to the truth, and
follow that louing exhortation,* James 5. 19.
*which holy S. Iames maketh in
the later end of his epistle. And
if he haue at the first not encli-
ned to Gods word, nor receaued
it vnfaignedly in meekenesse, nor
submitted him self to be ordred
thereby, & to cast away all vn-
cleanesse, &c. But hath happely
suffered it, promoted it, set it*

*Let every
man take the
paynes to re-
buke his own
fault.*

To the Reader.

forth, or taken a pretence of fa-
uour & loue to it for some other
purpose to obtayne any carnall
profit, gaines or liberty by it, let
him not put holy S. Iames or any
other true messenger of God, to
the paines of rebuking him for
so doing: let him rather enter in
to him selfe, reprove his owne
fault and abuse in that behalfe,
abhorre it in any wise, be angry,
displeased and discontent with
him selfe, sorie & repentant for
it, shame not to aske God mercy,
and by good workes from hence
forward to labour, that the glo-
rie of God and worshippe of his
truth may be preferred and set
up, which he by such his unchri-
stian living, hath in times past
caused to be hindred.

In conclusion: Though there
be neuer so many that recant &
deny Gods holy word, either in
their living & conuersation, or

To the Reader.

in their words, wryting or preaching, yet as many of vs as are entred into the schoole of that wisdom which is frō aboue, let vs be true scholers of the same, & practise it both in our thoght word & deede: let vs euen enter into the nature & kind therof: which (as S. Iames saith. Iac. 3.) is pure, peaceable, gentle, & easie to be intreated, full of mercie & good frutes, without iudging and dissimulation. Which thing if we do, then shall we folowe no filthie doctrine nor counterfained wisdom, then shall we be no breakers of peace, then shall we be as glad to forgine as we woulde be forgiven, glad to be reformed, riche and plentiful in the workes of mercie and good frutes of the olde faith: then shall we be no quarelpickers or dissemblers with any man: Then shall we not onelie be founde

Iam. 3. 17.
VVe must put
on the nature
of Gods doctrine.

To the Reader.

the maintainers of peace and good order, but peaceably and in all gentle maner shall we (both in word and deede) some, spread abroad and shewe the fruite of that righteousness, which commeth onely of God thorow Iesus Christ.

If any of them that are gone of hye or low estate, pretending to be maintayners, fauourers, setters forth, or scholers of Christes doctrine) hath in any condicion dissembled therewith, fallen from God, misbehaued him selfe in the affaires of his Prince, misgouerned his household, maintained riot, vice, and sinne, or brought the good word of God in to any euill report by his vngodly conuersation (as I feare me, it be to true) let vs beware by such mens fall. Let vs not receaue the grace of God in vaine. For like as they that harden

To the Reader.

hardē their harts at Gods word
& spurne wilfully against it, are
sure of their damnation, except
they repent. Euē so they that dis-
semble withal, shall find their iudg-
mēt. Wherefore let vs that haue
receaued the oldē true faith of
Christ, not only be content to a-
bide any storme or trouble for
it (yea to be mocked, scorned,
persecuted, & put to death ther-
fore, if it so please God) but also
unfainedly euery man to his po-
wer, in his hart by feruent pray-
er, in his mouth by good words,
& in all his body by vertuous cō-
uersacion and good Christian
works, help & labour, that the
blessed word of God may haue
the due honour belōging therū-
to & that the s̄ae which it hath
lost thorow vngodly behauour
of s̄oe may thorow the grace &
goodnes of God, be won againe

Let the
workes of
God, which
are past, be a
warning to
vs.

To the Reader.

*in our good lining: That God
may haue of vs better ser-
uauntes, our Prince truer
subiectes, and our neigh-
bours more unfayned
louers, then many
haue bene be-
fore vs.
Amen.*

AN

**AN EVIDENT
DECLARATION
OVT OF THE HOLIE**

Scriptures, that the Christian faith hath
endured since the beginning of the world
and that thorow it only all vertuous
men pleased God, and
were saued.

CHAP. I.



SUPPOSE plainly that
many simple Christian
men will not a litle wo-
nder at this mine enter-
prise, they are so perswaded, and
thinke, the Christian faith did first
beginne vnder Tiberius the Em-
perour: forasmuch as out of the
Gospell of Luke it is certaine, that
in the fifteenth yeare of Tiberius,
Iohn Baptist beganne to preache
the Gospell, and all histories say
with one accorde, that in the xvij.
yeare of Tiberius, Iesus Christ did
suffer.

*The Christian
faith is eldier
then 1500.
yeares.*

Now it is true, that all the Pro-

B ij

phesies were the first fulfilled, and the true saluation performed: yea from that time forth were all the glorious treasures of Christ so richly declared and poured out among all people, as they neuer were afore. Notwithstanding the same saluation in Christ Iesu was promised long afore, and so opened to the holy olde fathers, that they haue no lesse sight of Christ Iesus in the spirite then we, and put their trust in him, as well as we: though among vs it be cleare and open, or performed & fulfilled, that among them was somewhat darker, and therefore looked for with hartes desire, as a thing for to come. Moreouer it is not I that first bring forth this meaning concerning the antiquitie or oldnesse of our Christian faith. For the holy Bishoppe Eusebius Cesariens. which liued aboue eleuen hundreth yeares ago, (and likewise many other Christian Doctors) hath also taught and written the same more clearely before me. For Eusebius in the first booke *De Ecclesiastica historia*, saith plainly: All they that in their estate are
noted

Eusebius.

noted according to their generations, to reckon backward from Abraham vnto the first man, though they had not the name of Christian men (For at Antioche certayne yeares after the ascension of Christ, was that name geuen to the faithfull. Actes. 11.) Yet as pertaining to the religion and substance, they were all Christians. A. 11. 16.

For if this word Christian be as much to say, as one that putteth his trust in Christ, and thorow his doctrine fastened vnto faith, vnto the grace & righteousness of God, doth cleave with all diligence to Gods doctrine, and exerciseth himselfe in euery thing that is vertuous: Then verily those holy men whom we spake of first, were euen the same that Christian men boast them selues now to be. All these are the words of the forsayd old Christian Doctours. But to the intent that no man shall thinke, that we build vpon men, and vpon a straunge foundation, therefore we will first declare our mindes out of the Scriptures, and alleage somewhat more for the better vnder-

4 *The goodnes of God*
standing of the matter.

CHAP. II.

Of the goodnesse of God, and wickednesse of man.

*The first creation of hea-
men & earth.*

GOD which hath euer beene sufficient to all perfection, & needeth nothing of the creatures to his perfectnesse, onely of his owne kinde and nature which is good, (that is to say, of his owne grace and mercy, yea euen because he would doe good) created man for him selfe: But before he created him, he provided first for him wonderfully, & furnished him with vnspokeable riches of his goodnesse. For whē he deuised the creation of man, & the time was now come, which his godly wisdom and prouidence had ordayned, he first of all appoynted a wonderfull lodging for man, & garnished the same yet much more wonderfully. At the beginning (when the goodly and cleare light was made) the Lorde prepared the instrumentes, which he afterward sundred one from an other, and ordayned eue-ry one to some purpose.ouer the
deepe,

deepe, that is, ouer the water and earth (which yet was in the water) made he a firmament, and spread out the heauen aboue as a pauillion. Afterward out of the water he called & brought forth the earth, (asmuch as serued for the habitation of men) and appoynted the water his bounds & markes, which it may not ouerpasse. And these 3. thinges, the water, the earth, & the firmament, (that is to say, the ayre and clearnesse aboue vs vnto the heyght of heauen) are the essenti- all and substanciall parcells of the world, & serue as an house for the habitation of men: Neuertheles as yet all this was but rough & vn- finished, and nothing garnished at all: Therefore did the wise & faith- full maister put forth his hand wy- der, to perfourme and pleasauntly to garnishe that wonderfull worke: yea, not onely to garnishe it, but al- so to make it frutefull & profitable for man, which was the guest and inhabitour for to come.

*The garni-
shing of hea-
uen & earth.*

And firste in asmuche as man should inhabite the earth, he gar- nished it afore hand, & cloathed it

with a goodly greene garmēt, that is, with a substance, which he deckt first with floures and all maner of herbes: which not onely are pleasaunt to looke vpon, and wonderfully bewtifified of a pleasaunt taste and goodly colour, but also profitable for foode and all maner of medicine. To the same also did he first adde sundrie trees and plants. Thē watred he the earth with faire springs, riuers and running waters. And the ground made he not like on euerie side, but in many places set it vp pleasauntly: And hereof haue we the vallies, plaines, mountaines and hills: which thinges all haue their due operacion, frute & pleasauntnes.

After this also began he to garnishe the heauen and firmament, and set therein the Sunne and the Moone, the planettes and Starres: which thinges all are goodlier and more wōderful, then mans tongue can expresse. As for their office, & the cause why they are set in the heauen, It is to geue vs light, and (with their vp and downe going, or motiō) to declare the times, yeares monethes,

*The office of
the creatures
in the firma-
ment.*

monethes, and dayes, deuiding the dayes and nightes asunder.

Thirdly, he layed his hand like- *Fishes.*
wise in the water, in the which he hath wrought no lesse wonders, then in heauen & vpon earth. For in the water (and especially in the sea) doe the wonderfull workes of God appeare in the fishes & manuels of the sea, if a man cōsider the nature & disposition of them. And *Fowles.* in the ayer also hath he created & ordained great tokens of his goodnes, power and wisdom, euen the foules that pleasauntly (according to diuerse commodities) doe sing vnto man, and refresh him.

At the last endued he the earth *Beastes.*
yet more richly, and filled it with all kinde of profitable and goodly beastes, and sundred one from another pleasauntly.

When the Lord now had prepared this goodly and riche pleasure, then first after these he made mā, that he might be Lorde of all these things. Him also endued he aboue *The creation of man.*
all other creatures, & created him after his owne image. He made him of bodie and soule, which

should haue endured for euer, if he had not fallē into sinne. Now hath he a fraile bodie, and an immortal euerlasting soule. But the first man made he altogether perfect and without blemish, so that verely he was called the image of God not without cause. The Lorde also was not suffised in garnishing the earth goodlie, but first also builded vpon the earth, a speciall garden of pleasure, euen a Paradise: and therein set he man his deare beloued creature. And forasmuch as he beinge solitarie and alone, could not cōueniently dwell without a mate, he appointed him first to plant and keepe the garden of pleasure, and provided for him a wife, euen out of the bones of his owne bodie, that she might be the mans helpe. Thus would the goodnesse of God finish and make man perfect, to the intent that he shoulde lacke nothing, which serued to a right wholesome, and perfect life.

*The creation
of the wvoman.*

Therefore was it equal, that man, which was endued with reason and hie vnderstanding, shoulde shewe
thanke-

thankefulnesse and obedience vnto God, for such hye giftes. Yea, God him selfe (which is not onely good, but also righteous) requirereth the same of him, & that by the meanes of the commaundement, That he might eate of all the trees of the garden of pleasure: Only he should eschue the frute of knowing good and euill. And this commaundement was not grieuous nor vnreasonable: Onely it required obedience and loue of God the maker, vnto whome onely the creature euē man) should haue respect, and looke for all good at his hand) and not to take the forme of good and euill out of him selfe, but only to holde that for euill and forbidden, which God inhibiteth as euill: and to account that as good and righteous, which God alloweth or forbiddeth not. For a representation, visible token, and sacrament, God shewed him a right visible and frutefull tree in the garden of pleasure, and forbad him with earnest threatning, that in what houre so euer he did eate of the same tree, he should dye an euerlasting

*Therequest of
the commaundement.*

*The vnthake
fulnesse and
vickednesse
of man.*

death. But vntruly dealt man with his faithfull God, transgressed his commaundement, and gaue more credit to the persuation of the woman and of the serpent, then to the true word of God: which was nothing else, but euen as much as to take the forme of good & euill out of themselues, or else where, rather then of God, and not to cleaue and be obedient onely vnto him, as to such an one as wisheth good vnto euerie man. For man being decea- ned thorowe the woman and the serpent, did beleue, that God was not indifferent, and that he had withdrawen from him some of his godly wisdom. And forasmuch as the minde now was departed from God thorow infidelitie, and looked not for all good at his hand, there- fore tooke the hande the noysome apple, and the mouth did eate the forbiddē meate. And thus thought he to helpe him selfe to Gods ma- iestie, by another meanes, rather then by God, and so to repaire his necessitie which he thought he had. And so with infidelity, vnfaith- fulnes, disobedience & vnthanke- fulnes,

fulnesse, he wrought life, and dyed the death: that is, he offended against God, & fell into the punishment of cuerlasting damnacion: Yea he made him selfe bound vnto the deuill, whom he was so diligent to beleue, to folowe, and to serue: Contrariwise he forsooke God, and so came he vtterly into the bōdage of the deuill and darkenesse. And thus haue we nowe the goodnes & faithfulness of God. Againe, the wickednesse and great vnfaithfulness of man.

CHAP. III.

*The first and right foundation of our holy
(christian faith:*

HERE now had the iust God occasion & right to expell man, to destroy him, to damne him, and to leaue him vtterly to the deuill: And the same also did his righteousness and trueth require. For he had sayd: *In what day so euer thou eatest of the frute, thou shalt dye the death.* Contrariwise, the goodnes & mercy of God required, not vterly to suppress man a poore and

*The righteousness and
mercy of
God.*

Gen. 2.17.

*The way of
satisfaction
before God is
Christ.*

naked creature. In the meane season was there found a way, whereby the righteousness and truth of God should be satisfied, & in the which the mercie of God should specially be exercised and declare it selfe: that is to say, Christ Iesus, which is geuen vs by the manifest grace of God, was offered for our sinnes, satisfied and recompenced the righteousness of God, and so deliuered vs out of the bondes of the deuill. For he died for vs all, inasmuch as God sayd: In what day so euer thou eatest thereof, thou shalt dye the death. Therefore dyed Christ for vs all, that thorow his death we might liue, and be taken out of the kingdom of darkenes, and be set in the kingdom of the deare beloued sonne of God.

This deuise of Gods wisdom (which no doubt was determinate from euerlasting) was also directly opened vnto Adam after the fall, in maner following: When man had eatē of the frute of the forbidden tree, immediatly his eyes were opened: in so much that he was ashamed, when he sawe that he was naked.

naked. Hitherto had he liued in innocencie, therefore beganne he nowe to couer him selfe, but with simple clothing, which they trusted not muche to (like as it is all vnprofitable, that man of him selfe will couer his sinne withall) *Sinne.* sauinge that they fledde from the Lorde, and hid them selues from him. But the Lorde followed vpon the fugitiue, put him in minde of his decay, miserie and the life that he was fallen from, and sayd: Adam where art thou? Or knowest thou what miserie thou art fallen into from great felicitie? Now shoulde man haue knowledged his fault, but he shewed him self stiffe-necked. And the Lorde moueth him still, to see if he will acknowledge his sinne, and sayd: Who told thee that thou art naked? Yea to helpe him in the matter, and to make him cōfesse his sinne, he saith morcouer: Hast thou not eaten of the tree of the which I forbad thee that thou shouldest not eate? But mā was loth to knowledge his sinne & laied it first vpon the woman his companion: and the same did he

*The frowardnes of
man.*

*Why God
gaue the vvo
man vnto
man.*

Grace.

*Ve al are
lothe to
knowledge
our felmes
guilty.*

with so frowarde and vnaduised wordes, that a man may easily see, that secretly in his hart he wickedly and vnreasonably laied the fault vpon God. For he sayd not onely: The woman gaue me of the tree to eate, but added proudly thereto: The woman which thou gauest me.&c. As though he should say: Thou thy selfe art in the fault: If thou haddest not giue me the womā, I had not bene deceaued. And yet the righteous God gaue him not the womā to deceaue him, but to be an helpe to him. Therefore appeareth it here againe, that the sinne of man was the more willfull and grieuous. Yet for all this did the gracious God proceede further, and would proue whether he might finde any knowledge of the sinne with the woman, the beginning and occasion of the sinne. But nothing at all could he finde. The one person was as the other, and they both had no power. Therefore like as Adam put all the fault to the woman, euen so layed the woman all the fault vpon the serpent, that is, vpon the deuill. Which nature

ture doth yet, to this day cleaue in man. But what man (which hath well considered this foresayd matter by him selfe) would now say, or durst thinke, that any part of the promise, of righteousnes and saluation of man, were to be ascribed to his owne power and deseruing. Forasmuch as it is so manifest, how vnable and lost a creature man is of him selfe, which doth nothing but heapeth sinne vpon sinne, and disobedience vpon disobedience. Againe, who is so blinde, but he seeth, that all saluation is to be ascribed to yonely meere grace & mercy of God? For now followeth it first how God hādled this matter.

Nowe when all the complaint *Punishment.* was made vpon the serpent, the Lorde asketh and examineth the Serpent nothing at all, for the deed was open, neither was the serpent created of God to speake, and with the deuill was there no truth. Therefore doth the Lorde righteously curse the serpent the deuill. Vnto the bodily serpent also (whome the deuill vsed as an instrument) he giueth a sore curse, and sayth: Vpon

Gen. 3. 14. *thy belly shalt thou goe, & earth shalt thou eate all the dayes of thy life,*
 When this was done, it was ordain-
 ed now first for man, that (accord-
 ing to the righteousnes & truth
 of God) he should be punished al-
 so with the curse and with eternal
 death: but for the causes expressed
 in the beginning of this chapter,
 the curse was directed vnto Christ
 who also, with cleare wordes was
 promised, and so was life in him
 promised likewise.

The promise.
 Gen. 3. 15.

*pus enmisie betwene thee and the wo-
 man, betwene thy seede and her seede:
 she same shal treade thee on the head,
 & thou shalt treade him on the heele.*
 Which is thus much to say: Thou
 hast vsed the woman to the destru-
 ction of men, so that from hence
 forth they bring death, and by kind
 and nature are damned when they
 are borne. Therefore will I also vse
 the woman, but to saluation: for of
 the woman shall a seede or childe
 be borne, which shall breake thy
 head,

*The serpent as
 head.*

heade, power and kingdom, sinne,
 damnation and death: howbeit in
 his manhood he shall be troden
 downe and bitten. That is: Man
 with his transgression hath deser-
 ued eternall death, so that (after
 the rigour of my iustice) he should
 perishe and belonge to the deuill
 for euer: neuertheles I will haue
 mercy vpon him, and receaue him
 to grace againe. But to the intent
 that my truth and righteousnesse
 may be satisfied, I will cause my
 sonne to take the very nature of
 man vpon him. Then will I that he
 take vpon him selfe the curse and
 damnation, and dye, and with his
 innocent death to take away that
 noysome death and curse, and so
 to set the generation of man out
 of death, into life, out of the do-
 minion of the deuill into his owne
 kingdome, out of darkenesse into
 light. Thus the right foundation
 or ground of our holy faith conti-
 nueth fast & vnmoued: in so much
 as all the generation of man is
 whole and clensed from sinne, and
 deliuered from the curse, from the
 deuill and euerlasting damnation,

*The sure
 foundation of
 our faith.*

onely thorow the mercy and mere grace of God by Iesus Christ.

Rom 8. 3.

As touching this, Paule sayd who he wrote to the Romanes in the 8. chapter. God sent his sonne in the similitude of fainefull fleshe, & thorow sinne, (that is to say, thorow the sinne offering and willing death of Christ) he condemned sinne in the flesh. And in

1. Cor. 1. 30.

the 1. Epistle to the Corinthians, the first chapter, the same P. sayth: Christ Iesus is appoynted of God to be our wisdom, & righteousness, & sanctification & redemption: that as it is written, who so glorieth & reioyseth, let him glory and reioyse in the Lord.

But forasmuch as this is the first promise, and the first sure Euangelion, I will nowe speake of euery word in especial. First, God calleth his Sonne our Lorde Iesus, the seede of the woman. A seede, because of the very nature of man, & because that our Lorde should not take vpon him a fantastickall, but a very true body.

The Gospell
of Iesus
Gecu. 3. 15.

But to these wordes there is added: *Of the woman.* For our Lorde was not conceaued and borne of mans seede, but of the holy Ghost
out

out of the virgin Mary. Therefore can not this sentence be vnderſtād of Eue, but of y virgin Mary. Nowe where as ſhe is called a woman, it is done becauſe of the kinred: For euen the daughters alſo & maidés are reckened in the womens kindred, and yet continue vndefiled virgins. God alſo hath ſpoken here diſtinctly, and ſayd not: I will put enmity betwene thee and this woman, but betwene thee and (*hais-chah*) the woman, vnderſtanding ſome ſpeciall woman, no doubt euen ſuch a one as he afterward ſet forth clearly by Eſay, ſaying: *Be- Eſai. 7. 14.*
hold, a virgine ſhall conceaue & beare a ſonne, &c. And this worde (*ſeede*) was alway afterward in euery renewing of this promiſe concerning Chriſt Ieſu amonge all the Patriarkes and Prophets, rehearſed, vſed and expreſſed, vntill the time of Dauid. Of whome the Lord afterward was called a floure, the roote, ſprowting or bloſſome of Dauid. The holy Apoſtle Paule expoundeth this word (*ſeede*) clearly & plainly, and ſayth it is Chriſt. *Gala. 3. 16.* Moreouer, it ſerueth to the

*A praise of
the virgin
Mary.*

praise of the Lordes mother, that God sayth: I will put enmitie betwene the woman and thee. For he meaneth the difference of both their natures. The deuill is proude, futtle, wicked, false, and vntrue: but the mother of Christ is lowly, simple, vertuous, faithfull and vpight, chaste and cleane. And the same pure virgin and gracious mother hath borne vnto vs him, that trode downe the serpentes heade. The heade of the serpent is the power and kingdom of the deuill, euen sinne, the curse and damnation. All this hath that blessed seede broke for his faithful. All which things the holy Apostle Paule also hath taught with these wordes: *The* *Lord is become partaker of our flesh and bloude, that he thorow death might take away the power from him which had the lordshippe ouer death, that is to say, the deuill: and to deliuer them which thorow feare of death, were all their life time in bondage. For he tooke not vpon him the Angells, but the seede of Abraham tooke he vpon him. &c.* And to the same meaning doth this also serue that follow-

Heb. 2.14.

followeth. *And thou shalt treade* Gen. 2.15.
him on the heele. Christes heele

The heele is the lowest parte in man, and here it signifieth the most inferiour thing in Christ, euen his flesh. This hath the old serpent the Deuill persecuted & troden downe by his members Caiphas, Annas, Herode, and Pontius Pilate. For Peter sayeth: *Christ hath suffered for vs in the flesh:* 1. Pet. 4.1.

The Godheade is impassible, and the soule immortall. But by this treading downe of the Lord, hath God troden downe the kingdome of the deuill: That is to say: by his death hath he destroyed death, & brought life againe to al them that beleue. Hereof commeth it that Christ sayeth him selfe. Iohan. 12. *Nowe is the iudgement of the worlde,* Iohan. 12.
now shall the Prince of this world be 31. 32.
thrust out. And I when I am lift vp
(that is to say, crucified) from the
earth, will draw all thinges to me.

At the last sayth the Lorde, that he will put enmitie betwene the serpent & the womans seede. This may we see in the deuill and his members and actes, how they are contrary to Christ and his mem-

Rom. 16. 20

*Objection.**Answers.*

bers and deedes. But how stronge
 so euer the serpent is, yet shall he
 be troden downe thorow Christ &
 his faithfull. Hereof commeth it
 that Paule spake so comfortably to
 the Romanes: Rom. 16. *The God of
 peace shall shortly treade downe the
 deuill vnder your feese.* And here
 withal is the duty also of the faith-
 full in Christ shortly comprehen-
 ded. For as touching them that
 say: Is it enoughe then, and is all
 well, when I knowledge that I am
 a sinner, & saued thorow the bles-
 sed seede onely? To them it is here
 answered and clearly giuen to vn-
 derstand, that all they which put
 their trust in the blessed seede, take
 vpon them the kinde of the seede,
 and hate the kinde of the serpent,
 that is to say, sinne and blasphemy,
 and fight alway more and more a-
 gainst the world and the deuill as
 long as they liue, yea and occupy
 them selues most faithfully about
 that which is Gods will. And here-
 to nowe serueth it that followeth
 after. For when the Lord had take
 away the euerlasting death, he laid
 vpon man a temporall punishmēt,
 correction,

correction and discipline, in the which he shoulde be exercised as long as he liued vpon earth. And vpon the woman he laied trouble, sorow and payne, when she should beare and bringe forth children: Subiection also and seruice with feare and obedience, which she oweth to the man. To man, he enioyneth labour, for the Lord cursed the earth, and sayd: *With sorow shalt thou get thy living all the dayes of thy life: Yea in the sweate of thy face shalt thou eat thy breade.* Moreouer he layeth temporall death vpon them both, and sayth: *Earth thou art, and to earth shalt thou returne.* Of the first doth Paule speake also 1.Tim.2. *The woman shall be saved by bearing of children, if she continue in faith, and in love, and in holinesse or cleannesse & meeknesse.* Of the second speaketh the same Paul likewise to the Ephesians & Thessalonians: *Let no man undermyne or deceaue his brother in occupying: and who so hath used falshood & deceate, let him doe it no more, but let him rather labour with his handes some honest thing, that he may haue to distri-*

Gen.3.17.

Gen.3.19.

1.Tim.2.15.

1.Tessa.4.6.

Ephes.4.25.

Heb. 9. 27.

but vnto such as haue needs. And as touching death, Paule also sayth to the Hebrues in the 9. chapter. How that it is appoynted vnto men, once to dye, and that euen so Christ Iesus was offred vp and dyed once for all.

CAP. IIII.

Of the first faithfull Christians,
Adam and Eue.

ANd hitherto I trust we haue had in the first promise of god the foundation, and the whole summe of our holy christian faith: Namely, that the whole generation of man was but lost thorow his owne fault and wickednes, and fallen into death and damnation, so that there remayneth nothing in man but it is displeasaunt to God: Hereof commeth it that there is nothing to be ascribed vnto the power and deseruing of man, saue sinne and malediction. But God of his aboundant mercye had compassion on vs, and of very grace promised he life vnto vs againe in his Sonne our Lorde Iesu, whome he would to become man, and to suffer death in his fleshe: that thereby

by he might treade downe the deuill, death, sinne and hell. Item he woulde put enmitie betwene the womans seede & the serpent, That is, he woulde endew vs (which are the seede, that is to say, the children of Adam if we beleecue) with an other heart and power, that we might become enemies vnto the deuills workes, resist his suggestion, and hold our selues fast by the blessed seede, labouring and suffering whatsoever God enioyneth vs to worke and suffer. Who is it now, which seeth not herein, all that is written in the whole Scripture, of beliefe, of loue & innocencie: that is to say, of a Christian life and faith? Who so is disposed, let him looke vpon the 2. 3. & 4. chapter of Paule to the Romaines, the first & second to the Ephesians: let him compare those chapters toward this summe, and he shall find it none otherwise.

Forasmuch then as Adam and Eue had faith in God, & stode so toward God, that they knowledged the selues to be sinners, & trusted to be saued onely thorow y blessed

seede, giuing them selues ouer wil-
 lingly into the discipline & nur-
 tour, trauaile and trouble of this
 time. No man can say contrary, but
 it followeth, that our first elders
 were Christians. Neuertheles we
 will declare the same yet more
 clearly, by Moyse's wordes follow-
 ing: *And Adam called his wife He-
 na, because she should be the mother
 of all liuing.* For as soone as he was
 now strengthened thorow the pro-
 mise of God, and beleued that he
 and his posteritie (which els were
 children of wrath, of the deuill, &
 of death) shoulde liue thorow the
 blessed seede, he turned his wiues
 name, and called her Heua, for the
 remembraunce of the matter, and
 practising of his faith: for he bele-
 ued, that she now liuing in the po-
 wer of the blessed seede shoulde
 bring forth, not onely quicke men
 temporally as pertaining to this
 naturall life (like as we call other
 creatures liuing) but liuing, that is
 to say, children of saluation. For A-
 dam had lost eternall life from him
 selfe, and from vs his posteritie: but
 the same is giuen vnto vs againe
 thorow

thorow Iesus Christ our Lorde. Adam forasmuch as he beleueed, chaunged his wiues name, like as we find that for great weighty causes the names of certaine places, cities and men were chaunged: Thus was Iacob called Israell, Simon, Peter, Luthz, Bethel. Eue had now a name of life, for *Haiah* in Hebrue is as much to say, as Life. Afore was she called *Ischa*, that is to say, Woman, because she was taken from out of the man, which in the Hebrue is called *Isch*. Gene. 2. And thus is it manifest, what faith Adam had, whereby we may well suppose, that Eue had none other faith.

Gen. 2. 23.

But God vsed his mercy and louing kindnesse yet furthermore, euen in the middes of all correction: for when he would now expell man out of paradise into miserie, he doth vnto him in euery condition, euen as a faithfull father, which for some misdeede putteth his sonne away from him, notwithstanding leaueth him not vterly comfortles, but prouideth him a garment, and comforteth him with

*Comfort, help
and louing
kindnesse in
the middes of
correction.*

friendly wordes, and then first sendeth him away from him. Euen thus doth God the father of heauen also. For first he clotheth Adā & Eue against the frost and tempest of weather, inasmuch as (by the meanes of sinne) the weather, the earth, the ayre & all creatures, were no more so subiect, tame and obedient vnto man, as they were afore the fall. Therefore euen now at this present time whatsoeuer inconuenience and harme is in the good creatures of God, it cometh by the meanes of our sinnes. Afterward doth the Lorde comfort the miserable wretched man with very louing wordes after this manner: Beholde, Adam is become like one of vs, or: loe, Adam shall be as one of vs, and it shall happen vnto him, as to one of vs, and he shall know good & euill. This doth God speake which is one in substaunce, and three in persons: he prophesieth here vnto Adam, that he shall know or haue experience of good and euill: That is to say, that vpon earth he must feele prosperitie & aduersitie, miserie and trouble, sower

Gen. 3. 22.

sower and sweete, and must suffer necessitie, payne and affliction. Yet in all this must he be constant and pacient, forasmuch as nothing shall happen vnto him, saue euen the same that shall happen to one of them. And he meaneth the Sonne our Lord Iesu Christ the seconde person in the holy Trinitie. With this his passion, and thorow the same doth he comfort Adam. As though he woulde say: let the paine, sorowe and trouble which thou must suffer vpon earth, not vex thee, and consider that one of vs also shall take vpon him the kinde & nature of man, & that the serpent (as it is sayde afore) shall treade him on the heele, that is to say, he shal dye, he shall be opprest & haue much affliction & trouble all the dayes of his life. In the same meaning also did the holy Apostle Peter say: *Christ suffred for our sakes, and gaue vs an example, that we should follow him, and goe in his foote-steppes.* *Comfort and patience in Christ.*

1. Pet. 3. 21.

Adams faith.

Out of all this is it easie to vnderstande, what faith and knowledge Adā had of our Lord Christ:

Namely, that he knew in him very godhead and manhood, and that he saw in faith his passion & crosse a farre of. Moreouer, that the passion of Christ once done for all, breaketh the kingdom of the deuill, and bringeth life againe to such as faithfully beleue. Secondly, that it is to our liuing, an example, at the which we ought to learne patience in aduersitie, and dayly to dye from all euill. And hereto now serue all doctrines of patience, of bearing the crosse, of despising the world, and mortifying or putting of the olde Adam, which thing is contained and with many & goodly wordes handled thorow out the Prophets and Apostles. As for Adam, and Eue, they lacked none of these things, though they had not the matter in writing. For God spake it all to them him selfe, and wrote it in their heartes. Moreouer our first Elders had no Church, rites, nor ceremonies, saue onely the bodily offering, a representation of the sacrificing of Christ, and exercises or tokens of thankfulness. For how should Cain and Abel

beliels haue knowen any thing of sacrifice, if they had not receaued the same at the custom of their father? Who with his wife Eua the mother of vs al, was saued by none other worke or merite of man, but onely thorow and in the blessed seede our Lord Iesu Christ.

C A P. V.

That the holy Patriarkes also were Christians, and saued by Christ.

SVch faith in Christ Iesu as we now haue spoken of, did the holy father Adam (no doubt) teache his children: that they also might plante in their children the promise of God, his mercy and deuise concerning the Messias or Saviour, that was for to come. And truly Abel had such a notable faith in God, that the holy Apostle Paule wrote of him after this manner: *Thorow faith did Abel offer a greater sacrifice then did Caine, and thereby obtained he vvitnesse that he was righteous. For God bare record to his giftes. Inasmuch then as it can not be denyed, but that al they which are iust & righteous,*

Heb. 11.4.

*Outward
sacrifice
was a token
of thankful-
nes.*

be made righteous thorow the blessed seede. And Abel was iustified. It followeth that he was made righteous thorow faith in Iesus Christ. In that he did sacrifice, it is a token and frute of a heart that was thankful, and feared God. It was no suche enterprise, that he woulde clense and make him selfe acceptable vnto God thorow that outward sacrifice. For certaine it is, that no outward oblation purifieth man within. But the grace of God graunted vnto vs thorow Iesus Christ, purifieth vs aright. And the outward sacrifices of the olde fathers, beside that they were tokens of thankfulness, prayse, and magnifying of God, (as it is sayde afore) were figures of the onely perpetuall sacrifice of our Sauour Christ. And in this behalfe they were euen as much as Sacraments of thinges to come. Thus also, and in like vnderstanding haue our first fathers done sacrifice, as hereafter it shall followe more largely.

Now like as in Abel there is set forth vnto vs an example of Gods seede

seede and of a regenerate true
 faithfull Christian man. So is Cain *Cain the fa-
 ther of vni-
 kednesse.*
 a seede of the serpent, a childe of
 the deuill, which despised the in-
 spiration of God, and harkened to
 the deceitful serpent. And in these
 two brethré we may see what God
 meaned, when he sayd: *I wil put en-
 mie betwene the seede of the woman
 and thy seede.* As though he would
 say: There shall be two maner of
 people, the one shall cleaue vnto
 Christ, the blessed seede, the other
 shall cleaue vnto the deuill. And
 these two generations shall in no
 wise agree, but be at variaunce in
 faith and religion. I will endew my
 seede that they shall cleaue onely
 vnto me, feare me, honour and
 worshippe me, seeke al saluation in
 me thorow the blessed seede, liue
 vertuously, honestly & soberly. The
 shal the serpent tempt their seede
 with hipocrisie, not to loue me nor
 serue me aright, not to hold of me
 as they should, not to trust in me,
 but to loue the world, & to follow
 the lustes & tentations thereof. All
 this find we here in these two bre-
 thren, in whom beginneth the first

*The first di-
uision in re-
ligion, vwhen
it began.*

difference of true and false bele-
uers. For Abel was simple, godly,
& of a constant faith in God. And
in asmuch as he tooke God for his
refuge, he brought him giftes of
his best substaunce, no doubt be-
cause he had first giuen ouer his
soule and all his power vnto God,
at whome alone he sought al good
without any hypocrisie. He was al-
so innocent, vertuous and friendly,
and followed not his owne tenta-
tions. And for this faith sake did
his sacrifice please God: but Cains
pleased him not, for his heart was
not right with God: he was a dis-
sembler, greedy & vnfaithful per-
son, which set his heart and minde
vpon earthly things, alway despi-
sing Gods word, and following his
owne tentation. Which thing was
euident in this, that he hauing no
cause (onely of a wilfull heart, and
thorow the temptation of the ser-
pent) murdered his owne bro-
ther: Whereby he hath obtay-
ned to be the Archfather of all
murderers, which persecute and
murder the seede of God (that is
to say, the true beleuers) onely for
their

their faithes ſake. Thus became Abel the firſt martyr: and inſtrument of God and of Chriſt in the holie church. For theſe two brethren haue ſet forth before vs, the whole battell and ſtrife, which the world, the citie of the deuill, the children and citizens of the curſed citie (wherein the ſerpent is heade and maſter & hath the dominion, ſhall make againſt the citie and citizens in whom Chriſt is the heade, vnto the end of the world. The free men of the citie of God and of Chriſt, doe cleaue onely vnto God,) ſerue him with all their heart, build only vpon Chriſt. The citizens of the ſerpent deſpiſe God, and yet they boalt of God, to whome alſo they offer & do ſeruice, but not as they ought to do. Nowe when they perceauē that their faith is not right, and that their hypocrifiſie is eſpied and miſliked, then fall they to murdering, to the which God is an enemy, and forbiddeth it with his worde. For Cain alſo exhorted he from his purpoſe & ſaid: Thou needſt not to arme thee becauſe of thy brother, for thou haſt none occaſion

Abel the firſt martyr.

The world the citie of the deuill.

The difference of true and falſe faith.

to be angrie with him. For if thou doest right, thou shalt finde it, and haue ioy thereof: but if thou doest not right, then is thy misfortune, sinne and trespasse open, and thou shalt shame and destroy thy selfe. Thy brother goeth on without fault he shal do thee no hurt nor harme: he shal also not be Lord ouer thee, nor minish thy right: Yea he shall haue respect vnto thee, and thou shalt haue dominion ouer him, and so keepe thy birth right, and still remaine the first borne, although his sacrifice be acceptable vnto me and not thine. Cease therefore from thy wicked purpose, and offend not against thy brother.

But Cain did as all vngodly do. For he went forth, and slue his innocent brother. And afterward whe the Lord would haue brought him into the knowledge of his great sinne, and pardon him, he despised the voice of the Lord with craking & facing. For the which cause the Lord was wroth with him, and cursed him. Then dispaired he first, & went forth and became yet more wicked, dealt altogether vngodly,

sette

The first decay of the faith was by cursed Cain.

sette first his minde vppon earthly
 thinges, thought to exalt his name
 vpon earth & builded the first city,
 which he called Hanoeh: he begat
 sonnes & daughters, but litle feare
 of God was before their eyes, inso-
 much that the Scripture sayth: *Gen 4.25.*
Adam lay with his wife againe and she
bare a sonne, whome she called Seth.
For God (sayd she) hath geuen me an
other seede for Abel, whom Cain slew,
Seth also had a sonne, & he called him
Enos. And then began men to call v-
pon the name of the Lord, Out of the
 which wordes it is easie to vnder-
 stande, that as touching holy A- *Adam was*
 dam, he held no more of Cain, the *not of the*
 as though he neuer had had child. *fruit of Cain.*
 For Adam feared God: Cain with
 his progeny despised God, and be-
 came the serpentes generation.
 Wherefore when Adam had gotten
 an other sonne, he was of a good
 hope, that in Abels steade God had
 geuen him an other sonne, which
 should doe right, and of whom the
 roote of the blessed seede shou'de
 spreade out afterwarde. For the
 which cause also he called him *Seth the first*
 Seth, which by vs is called a plant, *restorer of the*
true f. 110.

*The reparation
of our faith.*

Gen. 4. 26.

Adams life.

meaning, that God had set & planted him as a braunche, out of the which Messias should be borne. For as for Cain, he doubted of him. And from the same Seth proceeded the generation of the righteous vntill Noe, and from him to Abraham and so vnto Dauid, & from thence forth vnto Christ. This Seth repaired our holy faith, which receaued great hurte at the death of Abel. This did Seth (I say) forasmuch as he beinge taught inwardlie of God, and by mouth or outwardly of Adam, learned his children and their seed, to put their trust in God and to comfort them selues in the blessed seede, & to cleaue vnto the same. For it is written manifestly: *And then beganne men to call vpon the name of the Lord.* Till this time was Adam with Heua his wife onely a true frende and seruer of God. The generation of Cain was now well spreade abroade, and come to two hundreth and fiftie yeares and aboue, but the more parte liued without the feare of God, vnrepentaunt and vngodly. Wherefore inasmuch as the generation of Seth

Seth now increased, and the feare of God & right beleefe was among them, the Scripture sayth well: *And then began men to call vpon the name of the Lord.* And by this calling vpon, doth the Scripture meane the true right beleefe & Gods seruice, that he most alloweth. Of the progenie therefore of righteous Seth sprang the seruauntes of God, and presidents of our Christian faith. As for the cursed generation of Cain and of the vngodly, it was destroyed and drowned with the floude.

To the holy genealogie of the true belcuers, pertaineth the Patriarke Enoch of whom it is writté, that he walked before God, that is, he ordered his life and conuersation altogether after the will of God, being constant and vpright (no doubt) in all that, which God had spoken vnto Adam. Therefore became he also an example of the immortality of the soule and resurrection of the bodie, and that all Gods seruaunts shalbe saued after this life. For thus sayeth the Scripture. *And inasmuch as he applied him*

*To call vpon
the name of
God, what
it is.*

selfe to walke after God, God tooke him away and he was no more seene.

Heb. 11. 5.

the holy Apostle Paule also in the 11. chapter to the Hebrues speaketh verie excellently of Enochs faith, so that no man may dout, but that he had respect to the blessed sede, and pleased God thorow Christ.

Moreouer, the enmitie betwene the children of God and of man (that is the issue of the serpent) grew euer more and more: so that on the one side the multitude of God increased, and on the other side the multitude of the deuill: Yet at the last the multitude of the wicked was greatest. For when the childré of God withheld not them selues from the children of the world, but tooke wiues & husbands among thé, they begat rough people, which had no faith at all, and liued only after their owne lust and tentation, forgot God vterly, & regarded not the hundreth & twenty yeares which God gaue them to amend. Therefore was God constrained, so to punish the vnfaithfull world ones, that all posterities vnto the ende of the worlde might haue

*The number
of the vicked
was euer
greatest.*

*The vwrath
of God vpon
the vicked.*

haue a terrible example of the iust
 wrath of God: whereby they might
 learne, how vngodlines & vnright-
 eousnes displeaseth God. Thus the *Noes flood.*
 Lorde brought the floude vpon all
 the earth, ouerthrew all that stood
 vp, and destroyed euery thing that
 had life, when the world had stood
 now a thousand, six hundreth and
 six and fiftie yeares. For so many
 yeares finde we in the fifth and se-
 uenth of Genesis, where it is writ-
 ten, that Noe was 600. yeares olde,
 when the floude came vpon the
 earth. Now if we reckon the yeares
 of the old fathers in the fifth chap-
 ter vntill Adam, we shall finde the
 foresaid summe. And thus the issue
 of the serpent had an ende, and all
 vngodly & vnrighteous liuing was
 mightely suppress and destroyed of
 God.

And in this horrible destruction
 of the vngodly, was faithfull Noe
 saued (he being the eight) and pre-
 serued in the Arke thorowe the
 grace and mercy of God. Here our
 holy true Christian faith had the
 victory & triumphed. For Noe was
 of our faith, eue of the seed of God

*The first tri-
 umphe of
 faith in Noe.*

& put his trust in the blessed seede
 our Lorde Iesus. Yea the Arke or
 ship of Noe was a figure of Christ,
 as we may easely vnderstande by
 1.Pet. 3.21. the wordes of S. Peter. 1.Pet.3. Se-
 ing then that Noe was preserued
 thorow the Arke, it followeth that
 he was saued by Iesus Christ, ther-
 fore is it manifest, that he first be-
 leued in Christ. Noe also was he,
 with whome God first renewed the
 couenaunt made with Adam. For
 it is but one couenaunt only euen
 the foresayd promise & end made
 by God vnto Adam. Howbeit the
 same couenaunt was afterward at
 certayne times renewed by reason
 of certayne occasions. Here might
 Noe haue thought that all the
 worlde and all men shoulde vtterly
 haue bene vndone, forasmuch as
 the Lord sayd: I am determined to
 destroy all flesh. Therefore imme-
 diatly he addeth moreouer & saith
 Gen.6.18. *But with thee will I set up my coue-
 naunt,* that is to say, whatsoever
 pertayneth to my couenaunt, and
 what I haue promised Adam al-
 readie, the same will I surely and
 constantly make good: and though

I now destroy the worlde, yet will I performe my truth thorowe thee. For I will preserue thee aliue, that the blessed seede promised afore, may hereafter be borne of thee in his generation. To this did *The sacrifice of Noe.* Noe trust, and was preserued of

God thorowe Christ. Moreouer whē he was come out of the Arke, he did sacrifice, and thereby declared the thankfulnes of his heart and beleued, howe that he knewe that he had al good of God, which should also geue him a seede, that with sacrificing of him selfe should reconcile & pacifie God. For thus sayth the Scripture. *Noe builded an* **Gen. 8. 20.**

altare vnto the Lorde, and tooke of all manner of cleane beastes and fowles, and offered burnt sacrifice vnto the Lord: & the Lord smelled the sweete savour, and sayd in his heart: I will no more curse the earth for mans sake. &c. So sayeth Paule in the fifth to the Ephesians. *Walke ye in love, like as* **Eph. 5. 2.**
Christ hath loved vs, & gaue him selfe for vs an offering sacrifice of a sweete savour vnto God. Whereby euerie man may learne and see, that the sweete smell of the outward sacri-

*Outward
sacrifice the
figure of
Christes ob-
lation.*

Math. 3. 17.

*The commaun-
dementes ge-
uen vnto Noe*

fice of Noe, did not chiefly pacifie God, and was pleasaunt; but rather that thorowe the bodily sacrifice, was figured the sacrifice of Christ, and for his sake he was mercifull vnto the world. For ouer Christ he sayed at Iordan when Christ was baptised: *This is my deare beloued some in whome I am pacified or reconciled.*

Besides this, the Lord gaue vnto Noe certaine lawes, but none other then euen such as he had geuen to his forefathers & written in their heartes. The first pertayneth to mariage & bringing vp of children, in the which is comprehended all, that is written concerning nurture, cleanness and temperance, of care and bringing vp of children in the feare of God, vertue, obedience and learning. The seconde forbiddeth violence and deceate, namely, that no man shall eate bloud. For it is a figuratiue precept commaunding, that no man get his liuing by murther, by oppressing the poore, by vsurie, by extortion, by falshoode and deceate. Moreouer all thinges liuing were subdued

subdued vnto him, and all meates were permitted him. In conclusion, whatsoeuer concerned the loue of God and their neighbour, the same is here renewed vnto Noe and his children, and required of them.

Of Noe came afterward all people, yea amonge his three sonnes Iaphet Sem & Cham, he had both the seede of God & of the froward serpent, that is, such as had respect vnto God, and them also that regarded the deuill. Of Cham came the Egyptians, Assyrians, Babylonians, by and from whom sprang idolatrie, offering to images, and from whome false religion came vppe first, and was brought in among other nations by the helpe of the olde serpent, as among the Greekes, Romaynes, and other people.

By this it is good to vnderstand, that our holy Christian faith is elder then any other. For here may we see clearely, that after a thousand & certaine hundreth yeres (almost in the eight hundreth or nine hundreth yeare) came vp the first

*Therewas
Noe vnto
the world
replenished.*

*Cham the
first idolater
after the
flood.*

*The faith of
the Heathen is
idolatry and
vvershipping
of images.*

Gen. 10. 6.

Gen. 11. 4.

Gen. 11. 10.

37.

*Faith dark-
ned after the
flood.*

Gen. 12. 1.

beginning of the Heathens belefe
& offering to images, and yet came
it of wicked cursed men. For cursed
Cham was the beginning of the E-
gyptians, and Nimroth the vngod-
ly extorcioner and tyraunt was the
first fouder of the kingdom of Ba-
bilō, which kingdom with the buil-
ding of a mightie tower, set forth
his pride. Neuerthelesse the hand
of God declared it selfe immediat-
ly, as it is read in the eleuēth chap-
ter of Genesis. Finally, in the gene-
ration of Cham had the serpent
great power: howbeit in the poste-
ritie of Iaphet also (of whome the
Almaines come) & in the posterity
of Sem, he had his issue likewise.

Of the progenie of Sem were
borne Abraham, Isaac, and Iacob.

Gen. 11. And as it is sayd afore, the
sincere faith was somewhat darke-
ned in Chaldea: therefore did God
call Abraham out from the idola-
trie, and renued with him the olde
true Christian faith begonne with
Adam, and sayd: Gen. 12. *Get thee
out of thy countrey & from thy kindred
and from thy fathers house vnto the
lande that I will shewe thee, and I will
blesse*

blesse thee, and make a great nation
of thee. And in thee shall all the na-
tions of the earth be blessed. Item in
the 22. chapter speaketh God yet
more clearely and sayeth: In thy *Gen. 22. 18.*
seede shall all the nations of the earth
be blessed. This doth Paule declare
in the third to the Galathians, and
sayth: In thy seede which is Christ. *Gal. 3. 8.*
Therefore was the same now an o-
ther renewing of the promise of *The promise*
Christ the blessed seede. For first *renewed to*
was he promised vnto Adam, after- *Abraham.*
ward was the promise renewed with
Noe, and now with Abraham. And
all this now is but one promise, one
Saviour, and one faith. Abraham *Abrahams*
also beleued in Iesus Christ, & was *faith.*
saued by faith. For Iesus Christ
sayth him selfe in the eight chap-
ter of Iohn: *Abraham sawe my day,* *Ioh. 8. 56.*
and reioyced. What is now the day
of Christ but the clearenesse of the
holy Gospell? This light had he
not bodily, but saw it with the eyes
of faith, and the same made him
ioyfull and saued him. For Christ
is the true ioy of troubled consci-
ences. Thus became Abraham
the father of all faithfull beleuers,

Rom. 4. 16.

Roma. 4. And if we beleue and do as Abraham did, then are we Abrahams children, and shall reſte with him in his boſom, euen in the kingdome of God Luke. 13. 28. 16. 22. 19. Math. 8. 11. Paul alſo to the Galathiās in the 3. chapter ſayeth:

Gal. 3. 29.

If ye be Chriſtes, then are ye Abrahams ſeede, and heires according to the promiſe. Our of this faith in

*Abrahams
Chriſtian
workes.*

Chriſt, did Abraham chriſtiā workes, For with a good will left he his owne natiue countre, all idols and all images: all miſfortune, hunger and miſerie tooke he patiently: he was not harde againſt Loth his nephew, but did ieopard his body and life for the oppreſſed: he was liberrall, mercifull, and harberous: he prayed ſeruently vnto God for the poore ſinners: he ſuffred oppreſſion, violence and wrong, and for Gods ſake alſo he thought to ſacrifice and offer vp his owne moſt dearly beloued ſonne Iſaac. Finally, there is no reaſonable good chriſtian worke, but thou ſeeſt it in the life of Abraham. Therefore to vs alſo for an example of our faith and conuerſacion, he is ſet forth

forth of the Lorde him selfe and his Apostles thorow out the new Testament.

Here also is it manifest, that our *The faith of the Iewes.* holy faith is elder then the Iewish faith. For the Iewes doe boaste them selues of the Circumcision, and because they are called Iewes and Israell, and that the lawe the priestthodde and Gods seruice was geuen vnto them. And yet Gene. 15. 6. and 17. 1. and Rom. 4. 18. it is euident, that Abraham was Gods frend and iustified or made righteous, or euer he was circūcised. For when he was circūcised, he was 99. yeare olde Gene. 17. Now was Gen. 17. 24. the promiſe made vnto him many yeres afore. The scripture also sayeth plainly: *Abraham beleued God,* Gen. 15. 6. *and the same was counted vnto him for righteousness.* Gene. 15. So was it manie yeares after, or euer Israell and Iuda was borne, of whom they haue taken their name. The lawe also was geuen 430. yeares after the promise, as Paul made the reckening. Gal. 3. It followeth therfore that our Christian faith is 2048. yeares elder then the Circū-

Gal. 3. 17.
How old the
Christia faith
is.

Exod. 19.
20.

cision, and 2449. yeares elder then the law, the Priestthoode and ceremonies of the Iewes. For from Adā vnto the flood, were 1656. yeres And from the floude vntill the departing of Abraham out of Caldea 363. yeares. Frō that time are reckned 430. yeares vntill the departing of Israel out of Ægypt, And on the 50. day after the departing, was the lawe giuen vnto Israel vppon mount Sina, Exod. 19. 20. And after certaine dayes was the Priestthood and ceremonies appointed them. Wheras God thē made a couenant with Abraham, when he ordained the Circumcision, It serueth more to the confirmation of our holie Christian faith, then to the maintenaunce of the Iewishe ceremonies.

Isaac and Iacob were Abrahams children, not onely after the flesh, but also after the spirite. For they had the faith of their father and graundfather Abraham, put their trust onely in God thorowe Iesus Christ, & liued a sober & vertuous life. Of this doth y^e Scripture beare thē record thorow out: Yea Iacob, whom

whom the Lord also called other- Gen. 32. 28.
 wise Israel (of whom afterward all Of Israel
 the people of God receaved the came the Is-
 name Israell) had many visions of raelites.
 the Lord Christ, as with the ladder Gen. 28.
 that stood vpon the earth, the top
 reaching to heauen, on the which
 the Angells of God went vp and
 downe. For herewith was represen- Jacob saues,
 ted vnto him the Lord Iesus, which that Christ
 is the way vnto heauen, the trueth only is the
 and life, without whome no man vay to hea-
 commeth vnto the father. Vpō the uen.
 vision of Iacob sayeth he also him
 selfe, Iohn. 1. *Verily I say vnto you :* Iohn. 1. 51.
hence forth shall ye see the heauen o-
pen, and the Angells of God going vp
and downe vpon the scenne of man.
 And so constant was Iacob in re-
 membring the same, that after-
 ward at the commaundement of
 the Lorde, he set vp in the same
 place an altare, no doubt (as it is
 sayed before) for a figure of the
 crosse and sacrifice of Christ, and
 there honoured he & worshipped
 the Lord, he commaunded all his Gen. 35. 2.
 people also, that they shoulde for-
 sake straunge goddes, & geue him
 the idolls that they had brought

with them out of Mesopotamia, & he buried them vnder an Oke that stood beside Sichem, Gen. 35. And when he would nowe dye, he prophesied very clearely of the Lorde Christ, howe he shoulde be borne out of the kinred of Iuda, and that he shoulde be borne the same time that the kingdome should be taken from Iuda. Which thing also came to passe in Herodes time. For in the 32. yeare of the raigne of Herode, was Christ borne at Bethleem in Iewry. Whereof the wordes

Gen. 49. 10. of Iacob are these: *The scepter shall not be taken away from Iuda, nor a ruler from his seate, till Schilo come (that is to say, the Sauour, and he in whome all nations shall be blessed) and the people shall fall vnto*

The faith of him. This stedfast faith of Iacob did Ioseph follow also which mortified his owne fleshe, declared patience in aduersitie and prison, and exercised great iustice and equitie in his gouernaunce. He was a figure of our Lorde Iesus Christ, who also being solde of his owne vnto the Heathen, preserued his brethren alieue. So that from the beginning

*Ioseph.
Ioseph a figure of Iesus.*

beginning of the worlde vntill the death of Ioseph, the right Christian faith endured 2300. yeares. And thus all holy Patriarkes before the lawe, were sau'd, not thorowe the lawe, nor by their owne strength & deseruing, but thorowe the blessed seede our Lorde Iesus Christ.

The continuance of faith before the lawe.

CHAP. VI.

The lawe of God geuen by Moses, leadeth vnto Christ, and maketh mention of all his doings.

THE Israelites after the death of Ioseph vntill their departing and deliuerance out of Ægypt, were in the lande 140. yeares. And like as before in the time of Noe the dwelling among the wicked became occasion of falling vnto the righteous: Euen so now did the Israelites learne idolatrie and all unhappinesse of the Ægyptians. For the which cause also they were sore oppressed a long season, howbeit there remayned yet many excellent men which kept still the olde faith, & hated the abominations of the Ægyptians. For of Moses

Heb. 11. 24. which was born 60. yeres after the death of Ioseph) sayth Paule: *Moses thorow faith when he grew up and was great, refused to be called the sonne of Pharaos daughter: and chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season, and esteemed the rebuke of Christ greater riches, then the treasures of Ægypt, for he had*

The faith of respect to the reward. Hebrues 11. Moses.

Nowe can no man desire to suffer with Christ, except he haue knowledge of Christes suffering. Therefore Moses in the middes of al persecution had knowledge of Christ, and the faith in Christ. So is there no dout, but more vertuous people had this true faith, which were all oppressed and vexed in Ægypt, like as afterward the right faithfull beleuers were somewhat more persecuted: as among the Heathen in the time of the Iudges and kinges of Iuda and Israel: vnder king Antiochus: vnder the Emperours Nero, Traianus, Domitianus, Maximianus, Iulianus and other. As for the vnbeleuers, they in such miserable times receaued the reward of their vntbankfull

vnthankfulnes, disobedience, idolatrie, and blasphemie.

But when the appoynted time came which God had foreseene & opened vnto Abraham, Gen. 15. he Gen. 15. 13. brought the people of Israell by Moses out of Ægypt, with and thorow great wonders and tokens. By the which he first declared his power, then his louing kindnesse, and mercie towarde his owne, and his terrible iustice and vengeance against his enemies: whereby all the world might knowe, that there was none other iust and true God saue the God of Israell, in whose hande onely consisteth all things, whiche also of his meere mercie preserueth his owne, and with right iudgement rewardeth his enemies. Specially this is most wonderfull, that in this great businesse and worke he hath so mightelye sette forth the redemption performed by our Lorde Iesus Christ, yea and expressed it to be a verie mightie redemption. For the same night (when they should depart away and be dispatched in the morning) the Lord commaunded them

*The Easter
lambe.*

to kill a lambe, and with the bloud thereof to sprinckle the dores and postes of the house: So when the Angell that in the same night slew the first borne of the Ægyptians, sawe the bloude, he should doe no harme, and slay no man therein, Exod.12.3. Now testifieth Paule. 1. Cor. 5. 7. that Christ Iesus is our Easter lambe & passeouer. So saith S. Iohn. *Behold the lābe of God, which taketh away the sinnes of the worlde.* Therefore were not the Israclites spared, because of the bloude of beastes, but for the bloudes sake of the blessed seede that was promised for to come. And thus the whole deliuerance out of Ægypt, was a figure of the true redemptiō, by the which we are deliuered frō the power of the deuil and from euerlastinge death thorowe Iesus Christ, and brought into the lande of promise, euen to eternal ioy and saluation, which God promised vnto our fathers Adam, Noe, Abraham, Isaac, and Iacob.

Now when the Lord had caried his people out of Ægypt, & brought them thorow the red sea drie shod,
and

Ioh. 1. 29.

The deliuerance out of Ægypt a figure of our redemption by Christ.

& had drowned Pharaon with al his people, he commaunded his folke to prepare and clense them selues at mount Sina. For he would binde him selfe vnto them, receiue them as his owne people, and giue them his lawe and ordinaunce. Which *The giuing of the lawe.* thing he also did, and appointed his law him selfe, spake it with his owne mouth, and wrote it with his own fingers in two tables of stone. In the one and first table he ordained foure commaundements, concerning the worshippe and loue of God: Namely, that we should take him onely for the true and right *The first table.* God, and none els beside or except him: That we should worship and honour him onely, & in no wise to haue any other God, comfort, or hope. Item that we should in no wise make any image or picture of any things, and neither to worship them nor serue them. Moreouer, that we should not take the name of God in vaine, or lightly. And that we should halow the Sabboth daye. In the other table ordained he fixe commundementes concerning man. And like as the foure

Matth. 23.
37. 39.

*The seconde
Table.*

first are comprehended in these wordes: *Thou shalt loue the Lord thy God with all thy heart. &c.* Euē so are the six contained in these wordes folowing: *Thou shalt loue thy neighbour as thy selfe.* The commaundementes are these: Thou shalt honour father & mother. Thou shalt not kil. Thou shalt not breake wed-loke. Thou shalt not steale. Thou shalt beare no false witnesse. Thou shalt not lust. In all these commaundementes is comprehended all that serueth for a godly life, and that any where is written of God, of true seruing of God, and of right vertue towarde this worlde.

*The lawe
written in
stone is no
new thing.*

Who so now doth well ponder these ten chapters or commaundementes, and compareth them to the doinges and workes of the holy patriarkes and old fathers which had no lawe in writing. He shall finde, that the Lorde nowe with this his written lawe beganne no new thing, neither ought that was not afore in the worlde, but rather renewed the old: & the law that he hitherto had written in the hartes of holy men, now when the people had

had gotten them stony heartes, he wrote the same in tables of stone. For that we ought to worshippe & serue God onely, and to haue none other Gods, the same did the holy fathers so beleue and keepe, that al their conuersation & doing beareth recorde thereof. Concerning images or idols, it is euident, that Iacob buried the idols of Mesopotamia vnder an oke beside Sichem Gen. 35. 4. We may perceauē also by the othes of Abraham, Isaac & Iacob, how the name of God was had in reuerence amonge them of olde, and not taken in vaine. The Sabbath did not the Lord ordayne here first, but on the seueneth day of the creation. Gen. 2. 3. The same did the fathers keepe a right no doubt. Iohan. 7. 22. Whereas Cham had not his father Noe in reuerence, he was cursed for it. Gen. 9. 25. Aduoutry did the heathē rulers forbid vnder payne of death, as we may see, Ge. 26. 10. 11. Wherby it is easie to vnderstād, how the blessed friends of God kept holy wedlocke.

How contrary the holy mē were vnto theft & deccate, it appeareth

*The first cō-
maunders*

2.

3.

4.

5.

6.

7.

8.

in the parting of Abraham & Loth.
Gen.13.6.8.9. And in Iacobs faith-
fulnesse and handling with Laban
his father in law. Gen.29.37.30.33.
31.6. Lying and false dealing was so
farre from the holy fathers, that
for keeping their credit and truth,
they obtayned very great commé-
dation. Notwithstanding they were
tempted with euill as all men be,
but they resisted the wicked lustes.

Gen.39.8.
*The lawe
written in
stone was
fulfilled afore*

For manifest is the chaste acte of
Ioseph, which would not touch his
maisters wife, nor desire her. Where-
fore in these commaundements is
nothing written or required, that
was not also required of the fa-
thers afore the lawe, and perfour-
med thorow true faith in Christ.
The Lord therefore began no new
thing with his people, when he de-
liuered them the tables of the law:
Onely he would bringe into a short
summe and set in writing, all the
lawe that the fathers had (but not
together, nor comprehended in a
summe) to the intent that they
should the lesse be forgotten of the
people, which thorow their dwel-
ling in Egypt among Idolaters &
false

false beleuers, were brought into
 fore offence and sclander. This
 must now be rectified againe after
 this maner. As for all the lawes &
 ordinances, which afterward were
 added vnto these two tables, they
 were not ioyned therunto as prin-
 cipal lawes, but as by lawes, for the
 declaration and better vnderstan-
 ding of the ten chapters or com-
 mandments. For the perfect
 summe of all lawes, the very right
 rule of godlinesse, of Gods seruice,
 of righteousnesse, of good and euil
 conuersation, is comprehended al-
 ready in the two tables.

*The lawes
 given after
 the x. comma-
 demētts vvaie
 by lawes.*

But here might some men make
 obiection and say: If all trueth be
 contayned in these ten commaun-
 dements, how happeneth it that
 by no token there is mentiō made
 of the blessed seede promised vnto
 the fathers? Hitherto is it declar-
 ed and promised vnto the holy
 fathers, that they shall be saued
 thorow the blessed seede out of
 the very grace of God, & for none
 of their owne deservings: but now
 are written lawes which cōmaund
 and forbid vs, as though we tho-

Obiection.

row our owne workes and deser-
uing (as namely if we keepe these
commaundements) should be fa-
ued and acceptable vnto God.
Where is nowe Christ? Where is
the faith of the Patriarkes? Here is
nothing heard of faith, but much,
yea onely of workes?

Answer.

Answer. This obiection hath
deceaued many, that they haue
had no right opinion and faith of
the grace of God and our righte-
ous making. Therefore wil we now
giue no answer out of our selues,
but set forth holy Paule, & let him
answer, that the answer may be
the more sure, and the better este-
med. Paule in the 3. chapter to the
Galathians writeth after this ma-
ner: *Deare breshren, I will speake af-
ter the maner of men, when a mans
Testament is confirmed, no man doth
lightly regarde or despise it, nor addeth
ought thereto.*

Gal. 3. 15.

Nowe were the promises made vn-
to Abraham and to his seede. He
sayth not: In the seedes, as in many,
but as in one: And in thy seede,
which is Christ. All these are Pauls
wordes, and the meaning of them

is:

is. Forasmuch as the Testaments or workes of men, are of such reputation in the worlde, that when they are made, or dayned and confirmed, no man dare adde ought to them, or minishe any thing from them, but euery mā must let them be as they are of them selues: It is much more reason that Gods Testament or bequest remaine still, and that nothing be added to it, or taken from it. Now did God make a Testament or bequest with Abraham, and promised him therein, that he would giue him a seede, in whom he & his children should be saued. And the same saluation did he expresly appoynt in one, & not in many. Wherefore we must adde nothing vnto Gods bequest, seeing he hath promised vs saluation in Christ onely, and not in many (that is to say, in no creature, not in our owne power and workes of the law) neither must we thinke, that the lawe was afterward added to the intēt as though Christ were not able to saue vs, or as though we might obtaine saluation by our owne workes out of the lawe. For

Gods Testament.

Gal. 3. 17.

*Saluation by
grace, not by
desert or
workes.*

Objection.

Answer.

thus followeth it in Paule word to word: *This Testament (I say) which afore was confirmed to Christward, is not disanulled or made of none effect by the law (which was giuen beyond foure hundred yeares thereafter.) For if the inheritance be gotten by the law, then is it not giuen by the promise. But God gaue it freely vnto Abraham by promise.* These are Pauls words, out of the which euery man may vnderstand, that to the generation of man, saluation is giuen onely of the grace of God thorow the promise, and thorow no deseruing at all: And that the lawe of the promise (that is to saye, the bequest and Testament of God) is nothing minished, but that the summe remayneth without blemishe, namely, that saluation is giuen vs freely.

But here might one aske: Seeing that the saluation is clearly enough exprest afore the lawe, and is ascribed onely vnto the grace of God, why woulde God then adde the lawe? why was he not content with the Testament alone? Therefore followeth it now
in

in Paule: *Why then serueth the law?* Gal. 3.19.

*It was added because of transgressions,
till the seede came that was promised.*

These are Paules wordes, which are thus to be vnderstande: The lawe was not giuen because of the promise to make it of none effect, and to teache that men are saued by workes, and not thorow the grace and free liberalitie of God: but it was giuen because of transgression, that is to saye, because ^{*Why the law was giuen.*} that the people of God in Egypt had transgressed the way and truth of their fathers, and knewe no more what was sinne, right or vnright, wherein stood saluation or damnation: for they were corrupt thorowe the longe dwelling amonge the Idolaters of Egypt. Therefore did God ordayne them the lawe, out of the which they might learne the will of God, what sinne, right or vnright is, and to knowe them selues, to goe into them selues, and to consider how that the holy workes which God requireth, are not in their owne power, for the which cause all the world haue great neede of a Mc-

The law
was given to
further the
promise.

Gal. 3. 19.
20. 21. 22.
23. 24.

diatour. And thus the law was giue
to further the promise, namely,
that we thorow the law might be
led onely vnto Christ. For thus fol-
loweth it in Paules wordes: *And it
was giuen of Aungells by the hand of
a Mediatour. A Mediatour is not a
Mediatour of one onely, but God is
one. Is the law then against the promi-
ses of God? God forbid. Howbeit if
there had bene giue a law which could
haue giuen life, then no doubt righte-
ousnes should come of the law. But the
scripture hath shut vp all vnder sinne,
that the promise should come by the
faith on Iesus Christ, giuen vnto them
that beleue. Before faith came (that is
to say, Iesus Christ in whom we beleue)
we were kept and shut vp vnder the
law, vnto the faith which should af-
terward be declared. Thus was the law
our Schoolemaister vnto Christ, that
we might be made righteous by faith,
&c.* By these wordes of Paule may
euery man vnderstande nowe for
what cause the law was giuen, and
how it is not contrary to the pro-
mise of the foresayd seede, but ra-
ther bringeth vs from our selues,
and from all creatures, onely vnto

Iesus

Iesus Christ. The lawe therefore cōfirmeth the first promise cōcerning the blessed seede, & teacheth that we obtaine al saluation in him onely. Howbeit it is also a rule of our life, enfourming vs what we ought to doe, and what we ought to leaue vndone. Yet on our side is all vnfrutefull, where faith is not. But where faith is, it ceasseth not thorow loue to worke good according to the lawe: all honour and praise being referred vnto God, to men nothing but vnperfectnes.

*The lawe is
the rule to
live by.*

God also amonge his people wrought many things, whereby he set the cause of Iesus Christ clearly afore the eyes of the people, as it is expressed afore by the Lambe of the Passeouer. Likewise is it where as Moses hanged vp a serpent in the wildernes, that all they which were stonge and poysoned of serpents, should behold the brassen serpent hanging, and not dye, but be saued alieue. Wheras doubtlesse the outward beholding of the brassen serpent, saued not them that were poysoned: but it was God, which wou'd so declare, that his

sonne shoulde be hanged vpon a crosse, to the intent that euery one which were poysoned and defiled by the olde serpent & sinne, should beleue in the sonne of God, & liue

Wisedō. 16.

6.7.

The brasen
serpent a fi-
gure of Christ

in him. For so is it written, Sapien.

16. They had a token of health according to the commandements. For who

so conuerted, was not made whole by

the outward thing which he sawe, but

(by the) which are the restorer of

heath and Saviour of all. And yet

sayth Christ more clearely, Ioh. 3.

And like as Moses set vp the serpent

in the wildernesse, enen so must the

sonne of man be lift vp, that whosoever

beleueth in him, should not perish, but

haue eternall life.

And as touching this, the holy,

Apostle Paule bringeth in another

sentence, 1. Cor. 10. and sayth: Bre-

thren, I would not haue you ignorant

of this, that our fathers were all under

the cloude, and all passed thorow the

sea, and were all baptised under Mo-

ses in the cloude and in the sea, and

did all eat one spirituall meate, and

dronke of one spirituall drinke. But

they dranke all of the spirituall rocke,

that followed them, which rocke was

Christ.

Iohn. 3. 14.

35.

1. Cor. 10. 1.

3.

Christ is the
rocke.

Christ.

Besides this, if we consider the declaration of the lawes of the first table (which teacheth howe we shall behaue our selues right rowarde God, to loue, worshippe and honour him, to serue him and to cleaue onely vnto him) we shall finde in the same firste table, the whole cause of Christ. For all that afterward was ordained and appoynted concerning the tabernacle, the Priestthoode, and the oblations, pertayneth to the summe of the firste table, forasmuche as the Scripture and the mouth of God calleth it his law, precept, commaundement, vse and statute, ordinaunce and seruice. And if thou aske: how can *Question,* God which is a spirite, be serued with outward, visible, and fleshly thinges, as the foresayd ceremonies of the Iewes are? I aunswere: *Answer.* Such outward rites of the people of God were sacraments and tokens of heauenly inuisible good thinges, and were not the heauenly riches the selues. Wherefore, they neither serued nor pleased God,

*One altar
what it sig-
nified.*

*Note this
will.*

that vsed & did such seruice without faith & lifting vp of the minde. But they that put their trust in God, cleauing onely vnto him, and lifting vp their hartes higher, and remayned not in the visible thing, those pleased God. Whereas they had but one altar and one place appoynted where they should doe sacrifice. It signified the crosse of our Lorde Iesus Christ, and that he should be offered vp but once, (and that in one place) for the sinne of the world. Therefore where as the high Priest also euery yeare went into the inwarde tabernacle with bloude, It signified, that our Lord Iesus should come into this world, and shed his blood once for all, to forgiue & clense our sinnes, and so to ascend vnto heauen. Yea all oblations and all sheddings of blood in the sacrifices of the olde fathers, signified the death of our Lorde Iesus Christ. Nothing was clensed among the without blood, which signifieth, that all the purging of our vncleanes is done by the blood of Iesus Christ. And all the Priesthood which was ordayne-
ned.

ned for to teach, to pray and make intercession, to offer and doe sacrifice, represented the office of our Lord Christ: Which came into this world, to teach vs the truth & righteousness: Then to offer him selfe to the father for our sinnes, & after the sacrifice done, to rise vp againe from death, to ascend vnto heauē, there to sit at the right hād of God, and euen there as a true high Bishoppe to appeare alway in the presence of God, and to praye for vs. This is the summe of the rytes and ceremonies of the olde fathers, the vnderstanding of the figures, and the spirite of the letter: whereof holy Paule hath written much in the most excellent epistle to the Hebrues.

Out of all this is it easie to vnderstand, how that these rytes and ceremonies of the fathers, were sacraments, and giuen to the people of God. Not that they with the letter and outward visible, & corporall thing should sufficiently serue God which is a spirit, but that they shoulde lift vppe their mindes aboue the same to the spirituall

Why the ceremonies of the law were giuen.

things, pondering the mercye of God: out of the which he beeing moued, is become gracious vnto vs. And when he might haue damned vs for our sinnes & misdeedes, he spared vs for his sonnes sake, whom he gaue vnto death, & his innocent death hath he accepted for our sinnes. Such a faithfull consideration (which is the true beliefe) pleaseth God, and with such a faith is God serued, and such a faith would the Lord haue taught & planted in vs, with the foresayd rytes and ceremonies. Therefore all they that pleased God amonge the olde fathers, pleased him not for the letters sake, but by reason of the spirite.

The godly consideration of the fathers.

When the sacrifice also and ceremony was executed after the ordinaunce of God in the congregation, the beloued friends of God had not only respect vnto the outward thinge, but much rather beheld they Christ with the eyes of faith, and thought thus: Beholde the will of God hath ordayned to doe sacrifice for sinne, now are we all sinners and debtors vnto God, insomuch

inſomuch that he hath power and right ouer vs, that like as the beaſt which is now ſlaine and offered, dyeth, and hath his blood ſhed: Euen ſo might God now alſo kill vs all, & condemne vs for euer. Neuertheleſſe he hath taken vs to his mercy, and promiſed vs a feede, which ſhould thus dye on the croſſe, and clenſe vs with his blood, and with his death reſtore vs vnto life: which thing no doubt ſhal as ſurely come to paſſe, as this beaſt is ſlayne and offered nowe afore our eyes. And like as the blood is ſprinkled ouer the people, for the bodily clenſing, So ſhall the bloude of Chriſt be ſprinkled vpon our ſoules, &c. And out of ſuch a thought and faithfull conſideration of the ſacrifices, grewe repentaunce and ſorow for their ſinnes, a gladneſſe, prayſe, comfort and thankes giuing vnto God the mercifull father. And to this doe ſerue certaine Pſalmes, which were made concerning the ſacrifices. To this alſo ſerue all the rebukinges of the holy Prophets, and the reſuſing of the oblations. For the externall pompe

Question.

and shewe of the offrings, without faith in God and the blessed seede, is nothing worth, yea it is rather abominable vnto God, as thou seest in the first chapter of Esay. Thou wilt aske: Might not God haue taught and shewed his people the cause of Iesu Christ and of true beliefe, none other way then thorow and with such cost, pompe & glory of sacrifices and other gorgiounesse of the Church? I answer: If the people had not fallen to more wickednesse in Egypt thorow their dwelling amonge the Idolaters, but had constantly and stedfastly remayned, as did their fathers Abraham, Isaac and Iacob, then might they well haue continued by the olde shorte simple fourme, as it was amonge the holy fathers. But now had they seene in Egypt an outward costly Gods seruice, with temples, altars, sacrifices, priesthood, holy daies, ornaments, &c. Likewise the idolatrie increased dayly in all the world, so that now there was vtterly no people, which had not their owne outward ceremonies, wherewith they serued

Answer.

serued God. To the intent then that God might retaine his people wⁱn the cōpasse of faith in one god, and in the blessed seede promised afore: to the intent also that they should shewe no outward seruice to any other Gods, or take vpon them to serue God after the manner of the Egyptians or of other heathen, he appoynted an outward gods seruice, and commaunded to doe the same vnto him, & els to none, and in the same pleased it him to set forth all the cause of the foresayd seede, till he came & perfourmed all things in deede, that they had figuratiuely in their sacrifices. Moreouer, God (according to his wisdom) of his speciall mercy and good heart that he hath vnto mans generation, would with these outward tokens tender our weakenesse: which of spirituall heauenly thinges hath better vnderstanding, when they are shewed vnto it by corporall visible thinges. God therefore thorow such corporall representations, laboured to shewe vnto that grosse & fleshly people, the heauēly cause

VVhy god ordained such a long seruice among the Iewes.

God tendereth our weakenesse.

of his sonne. Neuertheles the corporall visible thinges were giuen for no longer, but vntill the time of the fullfilling. But nowe that Christ hath appeared, and fulfilled and perfourmed all that was written and figured of him in the lawe and the Prophets, the figure ceaseth, and the outward sacraments of Moses law, are of no more value to be exercised and vsed. Thus much be sayd of the ceremonies.

*Lawes in di-
cuss.*

Where as beside the ceremonies there is much written also in the law concerning ciuill pollicie, ordinaunce, iudgement, to liue peaceably and well in citie and lande: Of buying and selling, of warre and peace, of inheritaunce and proprietie, of lawes matrimoniall: of punishment of the wicked: of the iudgement and counsaile: of lending and borrowing, &c. It is no newes at all, and serueth altogether for the declaration of the fixe commaundements of the second table, and is comprehended in the wordes of Paule. Rom. 13. 9. *13. Love thy neighbour as thy selfe.* Math. 7. 12. *And in the wordes of Christ: That thou*

Rom. 13. 9.

Math. 7. 12.

thou wouldest not haue done vnto thee.
doe not thou to another . Matth. 7.
Suche lawes and rules to liue in
peace, in a ciuill order and in ver-
tue, haue also the good holy fa-
thers had from the beginning of
the worlde, written in their hartes
by God him selfe . Now hath God
also caused all to be comprehen-
ded in writing by Moses, to the in-
tent that the world might haue all
more clearely and perfectly, and
that no man might excuse him self
of ignoraunce.

CHAP. VII.

*The originall of the holy Scripture and
faith thereof.*

THIS matter which I haue hi- The fine ori-
ginall booke
of holy Scri-
pture writ-
ten by Moses.
therto treated vppon, haue I
not fayned of my selfe, but taken it
out of the mouthe and worde of
God . For God stirred vppe Mo-
ses to write and leaue behind him
all the matter, for our learning
and knowledge. This did now Mo-
ses with great faithfulnessse, and
comprehended all in foure boke. The first booke
of Moses.
The first is called the booke of the

creation, from the beginning of the world vnto his time, of the creation of the world, beginning of all nations, and of the Patriarkes and olde righteous seruauents of God, of their faith and conuersation, of the promises and workes of God. The same wrote he as he was inspyred of the holy Ghost, and as he had receaued of olde fathers, & somewhat as he found in the booke of the Ægyptians. For Moses was excellently well learned in all wisdom of the Ægyptians, as Steuen doth witnesse of him, Act. 7. The other three booke wrote he of his owne time, according as he him selfe was present, sawe, and knewe. And specially the seconde booke concerning the departing out of Ægypt, howe the people of God were oppressed in Ægypt, how the Ægyptians were punished, how Israel was deliuered, receaued the lawe, and set vp a Tabernacle with a gorgeous seruing of God. In the thirde booke which is called Leuiticus, are writtē the spiritual lawes, namely such as concerneth the Priestes and the Priesthood, their office,

Act. 7. 22.

*The second
booke of Mo-
ses.*

*The third
booke.*

office, liuing, knowledge, sacrifices
solemnne feait dayes, rites, cere-
monies and such like. In the fourth *The fourth*
which is called Numeri, he wry- *book.*
teth at length, how they went tho-
rowe the wildernesse, and came to
Iordane, with a rehearfall of their
order and number, of their mur-
muring also and punishment, and
of certayne victories, with a remé-
braunce of certaine lawes and sta-
tures. Beside all this he made yet an
Enchiridion and summe of all the *The first*
actes of his time and of the lawe *book.*
of God, which is called Deutero-
nomium: the same commaunded
he to be layed in the Arke at the
motion of God, & that it should be
red vnto all the people as it is mé-
cioned. Deut 31. And in these five *The originall*
bookes geuen vs of God by Moses, *Scripture of*
is the whole ground of our holie *our faith.*
faith. For all the Prophetes after-
warde grounded them selues vpon
the same, and wrote thereout, like
as afterward our Lord Iesus & the
Apostles poynt vnto Moses. Nei-
ther did euer any righteous man
of vnderstanding and that feared
God, doubt anye thinge or blas-

pheme such Scriptures. And from such true seruantes of God, haue we hitherto receaued our matters in writing.

*The lawe
written is
no newe
thing.*

Rom. 10. 4.

Gal. 3. 23.

Thus much haue I sayd concerning the lawe, howe it is no newe thing, but euen the onely will of God, but nowe comprehended in writing: Moreouer that all the law poynteth vnto Christ, and that all men of right vnderstanding which liued vnder the lawe, were Christians. For manifest is it that Paule sayd: Rom. 10. *Christ is the ende of the lawe, so iustifie euery one that be- leueth,* And Galat. 3. *Or euer faith (that is to say, Christ) came we were kept and shut up vnder the lawe vnto the faith which shoulde afterwarde be declared. Thus was the lawe our schoolemaister vnto Christ, that we might be made righteous by faith.* All this I suppose, will be newe and straunge in many heartes neuer-thelesse I trust that all they which haue vnderstanding, doe see, and knowledge that this is the true, old right and godly Diuinity and Theologie, which ascribeth all honour vnto God the father thorowe our Lord

Lord Iesus Christ in the holie
Ghost. To whom be glorie & praise
for euer. Amen.

CHAP. VIII.

*All virtuous Kinges and the people of
Israel, trusted vnto Christ, and
not to the law.*

After that the lawe was geuen,
and Gods seruice set vp, Mo-
ses the seruauit of God died, be-
ing an hūdreth and twenty yeares
olde: and at the commaundement
and commission of God, he left
Gods people to be ruled and gui-
ded by the faithfull valiaunt Iosue,
which also was a figure of our Lord
Iesu. For like as it was not Mo-
ses, but Iosue that broughte the
people into the lande of promise:
Euen so are we brought into the e-
ternall rest, not by the workes of
the lawe, nor thorowe our owne
deseruing but by grace thorow Ie-
sus Christ: like as it is also with ma-
ny words expressed of holy Paule,
Hebr. 4. 3. &c. This Iosue no doubt,
did keepe, maintayne and defende
Gods faith and religion, with the
spirite and vnderstanding thereof

*The death of
Moses.*

*Iosue was a
figure of
Christ.*

and taught other to kepe the same, like as he thorow Gods inspiration receaued it of the fathers by Moses. Which thing though it be euident in many poyntes, yet is it manifest speciallic by this, that he woulde not suffer the children of Ruben and Gad and the halfe tribe of Manasse, to set vp and haue an other altare, beside the onely altare that the Lord had appoynted them. For herein (as it is mentioned afore) was figured the vertue and perfectnesse of the only crosse, death & sacrificing of Iesu Christ. Therefore woulde not Iosue, that any thinge shoulde be sette checkemate with the crosse and oblation of Iesu Christ, but that all honour of cleansing and forgiuenesse of sinnes shoud be ascribed only vnto him.

*Iosue fought
at Gods com-
mandement.*

Whereas Iosue nowc and other Iudges, Rulers, Princes and Kings of Israell after him vsed sore and great warre, stroke many horrible battels, destroyed much lande and people, and shed mens bloud without measure, he did it as a chiefe head and as an instrument & vessel
of

of God, at the commaundement of God, which would so punish the idolatrie, the great sinne and blasphemie of the vngodly, which he had long suffred, & exhorted them to amendment, but for all his patient abiding they would not conuert: Those nowe did he roote out thorowe the sword of his beloued frendes: sometime deliuered he his people with the sword of the righteous, & saued them from the hand of their enemies. For because of the sinnes of his people, he gaue them ouer sometime into the hand of their enemies, to noure and correct them with the rod: then fell the people of God, and fled before their enemies, and were subdued & oppressed of the vngodly, till they knowledged their sinnes, called vpon God & amended, putting their trust in God onely, thorowe the blessed seede, worshipping him onely, calling vpon him, and honouring him according to his worde, casting away straunge worshipping of God, seruice of idolls, that shamefull, blasphemous and vngodly liuing. Then sent he them

*An heresie of
the Anabap-
tistes.
Heb. 11. 32.*

his helpe, and deliuered them in his power, by the ministracion of his appoynted captaines. And such warring, deliuering and punishing was no fleshly vnfaithfull worke, whome no man ought to followe, as some beinge wrapped with the vnsteadfast spirite of the Maniches and Anabaptistes, doe meane. For Paule expresseth clearly: *And what shall I say of Gedcon, Barach, Sampson, and Iephtha, David and Samuel, and the Prophetes? which thorowe faith subdued Kingdomes, wrought righteousness, obtayned the promises, stopped the mouthes of Lyons, quenched the violence of fire, escaped the edge of the sword, of weak were made strong, became valliaunt in battell, turned to flight the armies of the Aliantes* Hebr. 11. All which workes the holie Apostle prayseth & commendeth as excellent works of faith. Therefore are they no workes of the fleshe, neither is it nowe contrarie to the holie faith, if Christian rulers deliuer their innocent people (whome God hath subdued vnto them) from wrongfull violence, and defende their libertie

bertie, righteousness, house and
 lande, or punish the shamefull
 blasphemers, idolaters, and perse-
 cuters of the holie faith, and not
 suffer them to haue all their mali-
 cious will. Neuerthelesse this must *Rulers must*
 be done by them, to whome God *punish.*
 hath committed the sworde. For
 thus sayeth the Lorde: *Who so taketh away the sworde, shall perishe*
shorowe the sworde. Matth. 26. 52
 But speciallie in the battells of Gods
 people and of the vnfaithfull, it
 commeth to passe, and is expresse-
 lie sette before our eyes, that God
 sayed to the serpent at the begin-
 ning: Gen. 3. *I will put enemie be-* Gen. 3. 15.
twene thy seede and the womans seede.
 For the righteous are the seede of
 Christ, the vnrighteous and vn-
 faithfull are the seede of the deuil.
 Betwene these now see we great dis-
 corde: but speciallie this, that the
 faithfull doe alway treade the ser-
 pent on the heade, though they
 them selues also be bitten in the
 heele. For the right faithfull bele-
 uers afore the birth of Christ in
 the time of y promise, had no lesse
 trouble and persecution, not onely

An error.

because of sinne, but also for righteousness and faiths sake, then the faithfull after Christes birth in the time of grace & perfectnes. Therefore haue they small knowledge of the doinges of the faithfull, which say, that the people of olde were a victorious people, and gouerned corporalie, but that the people after Christes comming are borne to suffer, and to no victorie or gouernance. Neuerthelesse in these wonderfull times (in the whiche Goddes people had no victorie, and anone were subdued and oppressed) the true faith continewed vpright and vnblemished from Iosue forth thorowout all the Iudges, vntill the time and reigne of Dauid.

Of king Dauid.

Dauid also was a man that suffered much thorow diuerse and long trouble, thorow miserable distresse and vexation, & thorow sore persecution, without ceasing, being proued, tried and prouoked, afore he was King. Whereof the bookes of Samuel and the more parte of the Psalmes beareth recorde. But after that he was promoted vnto the king-

kingdome, by God (which sayd:
I haue found a man after mine owne Act. 13. 22.
heart: he auauenced, set forth and
 magnified the true faith right di-
 ligently. Here also to the honour of
 our Lord Iesu Christ, will I shortly
 & by the way declare, what know-
 ledge and faith this noble king and
 prophet had of our Lord Iesu. This
 will I doe with the declaracion of
 the 110. Psalme, whose wordes are
 these: *The Lord sayd vnto my Lord:* Psal. 110. 1.
Sit thou at my right hand, till I make
shine enemies thy foete stoole. In the
 first verse Dauid knowledgeth the
 personnes in the holy Trinite, the *The holy*
 Godheade also and the eternall *Trinitie.*
 kingdome of Christ. Thus likewise
 did our Lorde Iesus Christ vnder-
 stand and alledge this verse in the
 Gospell, Matth. 22. knowledging
 two of the personnes in the one
 only Godhead, For he sayeth: *The*
Lord sayd vnto my Lord. Now is it *Math. 22. 44.*
 certaine and vdeniable, that he
 which speaketh, and he to whom
 ought is spoken, are not one, but
 two personnes. Yet is there but one
 Lord and God, and they both (the
 father that speaketh, and the sonne

Iohn 1.1.

Iohn.1.14.

Math. 22.24
The faith of
Dauid in
Christ.

Iohn 10.30

to whom is spoken) are the Lorde, therefore are they one, of one substance and being, the very true God. Neither is the sonne lesse then the father. There can also none be a father, except he haue a sonne or a childe. Now is the euerlasting father God, therefore is the sonne also euerlasting. There is also but one onely euerlasting without beginning. Both the father and the sonne are eternall without beginning, therefore are they one onely true God with the holy Ghost. Like as Iohn also sayeth: *In the beginning, (that is to saye, from euerlasting) was the worde, and the word was with God, and the worde was God.* And immediatly thereafter sayeth he, that the worde is Iesus Christ our Lorde. For it followeth; *The worde became flesh.* Therefore doth Dauid also call the sonne of God specially his Lord, saying: *The Lord sayd vnto my Lorde.* And therefore calleth he Christ his Lord, because he confesseth and beleueth, that he is his very naturall Lord and God, as Thomas also did knowledg: *My Lord and my God.* Ioh. 20. After-

Afterwarde calleth he him his Lord, because that after the nature of man, he should be borne out of his loynes. For thorow out all the scripture is our Lord Iesus called the sonne of Dauid: And thus doth Dauid knowledge two natures in Christ, the nature of God, and the nature of man.

That the kingdome of Christ shall last for euer, and that the kind and nature of man shalbe exalted aboue all heauens (as Paul sayeth. Hebr. 2.) Dauid testifieth with these wordes: *Sit thou at my right hand, till I make thine enemies thy foote stools.* For Marke sayeth in the 16. chapter: *The Lorde was taken vp in to heauen, and sitteth at the right hand of God.* Of this also finde we. 1. Cor. 15. 15. Now must he needes be verie God in deede, which raigneth for euer, and to whom all enemies must be subdued, yea cast vtterly vnto his feete. Now followeth the seconde verse: *The Lorde shall send thy mighty staffe out of Sion: thou shalt be Lorde, euen in the middes among thine enemies.* Here speaketh he of the preaching of the holy Gospell;

Psal. 110. 1.

Psal. 110. 3.

*The spiritual
kingdome of
Christ.*

Act. 1. 3. 12.

Psal. 110. 3.

and how the world should be conuerted vnto Christ, and Christ to raigne in the middes of the world. in the first verse is spoken of the eternall kingdome, that he is very God, liuing and raigning for euer, not onely in this time, but also after this time eternally. But here speaketh he specially of the kingdome, where as he raigneth here beneath thorow the Gospell. For the staffe, the scepter, the rodde of Christ is the holy Gospell, euen the power of God, which saueth all that beleue, Rom. 1. 16. Which maketh Christes enemies frendes, and smiteth them downe that will not conuerte: so that Christ hath dominion and victorie euen in the middes among his enemies. It is he, that with the spirite of his mouth slayeth the Antichristes. This his word also & preachinges of the Gospell, came forth first from Sion or Hierusalem, as Esaye, Micheas, and Luke doth testifie.

In the daye of thy battaill (or army) shall thy people be well willing: the dew of thy birth is vnto thee in an ho-

ly

ly maiesie, out of the wombe of the
 cleare morning. Here with doth Da-
 uid describe the glorious and vic-
 torious faith of the christian. For *A battail.*
 whē the Gospell is preached, there
 ariseth a cōflict betwene faith and
 infidelite, betwene the seede of
 Christ and the serpent, betwene
 idolatrie and true godlynesse. And
 the vnbeleuers persecute the Lord
 Christ in his members, that is to
 saye, the faithfull: but they are well
 content vtterly to geue ouer body,
 honour and goodes, their bloude
 and life for Gods truthes sake. For
 the martyrs and they in the primi-
 tiue Church, being gathered toge-
 ther of the Apostles, and after the
 Apostles time, haue thus kepte
 trueth and faith towarde the Lord
 Christ, and were willing to dye for
 knowledging him. Afterwarde de-
 scribeth he also in the foresayde
 verse, the pure and holy conceptiō
 and birth of our Lorde Iesu Christ. *The birth of*
 And this doth he with a goodly si- *Christ.*
 militude, & sayeth: Thy birth shal- *Psal. 110. 3.*
 be holy and very excellent not vn-
 cleane as y birth of other men: For
 like as the dew out of the cleare

heauen and out of the faire morning, is borne as it were out of a mothers wombe: Euen ſo alſo ſhalt thou be borne holy and cleane, of an vndefiled virgine. Wherof thou findeſt more inſtruction. Luce. 1. 31.

Pſal. 110. 4.

*The office of
Chriſt.*

The Lorde hath ſworne, and is ſhall not repent him: thou art a Prieſt for euer after the order of Melchizedech. In this fourth verſe deſcribeth he the office of Ieſu Chriſt, how that he is ordained of God to be one onely prieſt for euer which ſhould offer vpe him ſelfe for the ſinne of the world, and alwaye appeare in the ſight of God the father, and to pray for vs. All this doth holy Paule declare at large to the Hebrues in the 5. 7. 8. 9. and 10. chapter. And ſpecially in this verſe is grounded all y^e is read thorow out the ſcripture, of the merites of Chriſt, of the for- geuing of ſinnes, of righteousma- king, of being Mediatour, and that he alone is the onely Saluacion, Aduocate, Satisfaction and righteouſneſſe of the faithfull. *The Lord*

Pſal. 110. 5.

is at thy right hande: he in the time of his wrath ſhall wounde, euen kings. This fifth verſe teacheth, how God will

will euer more and more stand on
 his sonnes side, further his cause, *Christes cause shall forth,*
 and bring downe & destroye those
 kinges, princes, and lordes, that wil
 not amende and beleue in Christ,
 but will rather prouoke his wrath,
 then desire his grace. Which thing
 Herode, Nero, Domician, Maxi-
 mine and Iulian haue proued. Yet
 followeth the sixte verse declaring
 the fifth: *He shall iudge among the* *Psa. 110. 6.*
Heathen, & fill all full of dead bodyes,
and smite the head on the wide ground.
 Christ is also preached vnto the
 Heathen & reigneth among them:
 but many withstande Christ, and
 them doth he iudge. And like as a
 king ouercommeth his enemies
 with a battaill, and couereth the
 whole plaine with dead bodyes,
 visiteth also and smiteth the head
 of the warre, and the head citie of
 the enemies: Euen so doth Christ
 to his enemies, & destroyeth their *Christ shall*
 power and kingdome. All which *destroy his*
 thinges we haue scene in the olde *enemies.*
 vnchristian empire of Rome, & in
 many other potentates & powers.
 But specially he breaketh the head
 of the olde serpent, according to

Psal. 110. 7.

the promise, Gen. 3. 15. And at the laste shall he come to iudge the quicke and dead, and destroye his enemies for euer. *Out of the brooke in the waye shall he drinke, therefore shall he also lifie vp the heade.* Finally and in the seuenth verse, he describeth the passion of Christ and his glorie. In the waye (sayeth he) that is, in his life while he is in this miserie. *He shall drinke out of the brooke*, that is, he shall suffer and be ouercome. For to drinke out of the cuppe is asmuch as to suffer. But to drinke out of the brooke, is to be altogether full of trouble, to be vexed and tormented without victorie, and vterly to be ouerwhelmed with a brooke and strong streame of troubles. Thus was it his minde to declare the passion of Christ. After the passion, followeth the glory with the resurrection and ascension. Paule Philip. 2. speaketh of both, and sayeth: *Christ humbled him selfe, and became obedient vnto death euen the death of the crosse. Wherefore God hath exalted him, and giuen him a name, which is aboue all names, &c.* Thus much be spoken

Philip. 2. 8.

spoken of this Psalme, & of Dauids vnderstanding, which he had of Christ Iesu & of the Christiā faith.

Vpon this I meruail, if (after so euident testimonies) there be yet any man, which perceaueth not, that Dauids faith and vnderstanding of Christ, was euen one faith and vnderstanding, with the faith that we knowledge and saye: I beleue in one God father almightie. &c. As it is in the 12. articles of the Christian faith. For the holy Trinity in one Godheade doth he knowledge, not onely here, but also in the 33. Psalme saying: *Thorow the worde of God were the heauens made, and all their power thorow the spirite of his mouth.* For certaine it is, that there is but one onely God, maker of heauen and of earth: but here is the Trinity called Lord or God, worde and spirite. Neither is there any thinge in the articles of the beleefe concerning the Godhead and manhood of Christ, of his conception, birth, passiō, crosse & death, of the resurrection, ascension and iudgemēt, but it is clearly comprehēded here in this psalme.

Psal. 133. 6.
The article of
the holy Tri-
nitie.

David was
called Christ's
father.
Matth. 9. 27.

The articles of the holy church, of
forgeuing of sinnes, resurrection
of the fleshe, and an euerlasting
life, are conteyned in this psalme,
and are treated vppon yet more
clearly, and with many mo wordes
verie substancially in other Psalmes
of Dauid. Therefore had he our ho-
ly faith, and knowledged the same,
was saued therein, and of all holy
me was called the father of Christ
with high commendacion, because
of the promise that was made vn-
to him. Moreouer all the holy pro-
phetes following, had respect vn-
to Dauid, as to another Moses,
and tooke many thinges out of his
writings. For there is scarce any
other, that so clearly wrote of the
cause of Christ as this prophet Da-
uid, and therefore hath he honour
and prayse aboue other in Israell:
Of whom thou readeest also, Eccles.
47. 2. Such faith and confidence in
God thorow Iesus Christ, had Da-
uid out of the holy Ghost, and out
of the doctrine of his Prophetes
Samuel, Nathan and Gad, and of
other his priestes, which also had
the same of God, and of the holy
fa-

fathers, specially of Moses. And no doubt, he desired the honour of God & of his sonne, not to kepe it onely him selfe, but also much rather to require it of all his people. Wherefore no doubt he set vp and furthered this his faith and religion amonge all his men of warre, kinfolk, in all his courte, dominion, before the whole congregacion, and all his kingdome: so diligently, earnestly, & feruently, that afterwarde certaine hundred yeares, they which beleued right and liued well, were praised for walking in the wayes of Dauid their father. They also that did euill and sette not forth the true faith, of them is it written: They walked not in the wayes of Dauid their father. Of this hast thou many examples in the bookes of the kinges, and in the Chronicles. Many thinges also were forgiven the kinges and all the people of Iuda, for Dauids sake, that is, for the promise sake made vnto Dauid, euen for Iesu Christes sake, whom Ezechiel calleth Dauid. In the 1. booke of the kinges, the 15. chap. it is

*The wayes
of Dauid.*

1. Kings 15.
3. 4. 5.

King Abia. written thus; *The heart of Abia was not right towards his Lorde God, as was the heart of David his father. And for Davids sake did the Lorde geue him a light at Hierusalem, so that at Hierusalem he sette vpp his sonne, and preserved him. For David did that, that was right in the sight of the Lorde, and all the dayes of his life did not he shrink from any thing that he commaunded him, except in the matter of Vrias the Hethite. Thus*

2. Reg. 18. 5. readest thou also of Ezechias 2. 6. Reg. 18. Afore Iosias was there no king, that was like him, which turned him selfe so vnto the Lorde with all his heart: with all his soule, and with all his power, according to all the lawe of Moses. And afterwarde came there none like him.

3. Chro. 34. But in the second booke of the 3. 3. 3. Chronicles the 34. chapter standeth the declaracion of the foresayde place after this maner: Iosias reigned at Hierusalem 31. yeares, and did that which pleased the Lorde, and walked in the wayes of his father David; and declined neither to the right hande nor to the lefte. For in the eight yeare of his raigne while he was

was yet but young (euen sixtene yeare olde) he beganne to seeke the God of his father David.

Thus much be spoken concerning this, that Israell and all the vertuous kinges of Iuda, trusted vnto Christ, and not to the lawe of Moses. Who so desireth the number of the yeares, he findeth 1.Regum.6.euen.480.yeares, from 1.King.6.1. the departing out of Ægypte vntill the fourth yeare of the raigne of Salomon. And from that time vntill the captiuitie of Babylon, are reckened. 419.yeares, or there aboutes. Altogether make 899.yeares.

CHAP. IX.

*All holy Prophetes doe pointe vnto
Christ, and preache saluacion
onely in him.*

Somewhat yet will we now declare farther, concerning the times of the kinges of Iuda and Israell, which in a maner were euen as the times of the Iudges of Israell. For like as in the first yeares of Iosue, God gaue great victo-

The departing of Israell from Iuda.

rie and honour, and afterwarde rest and peace: Euen so were the Israelites very victorious & triumphant vnder Dauid, and had great reste and peace vnder Salomon. But like as after the death of Iosue the honour of Israell decreased, and the departing awaye from God followed with one persecution vpon an other (though in the meane time they had peace and deliuerers, as Othoniel, Ehud, Barack, Gedeon, Iephthae, Sampson, &c.) Euen so did the worshippe of Israell decrease after Salomons time. For the tenne tribes of Israell fell awaye from the house of Dauid, onely Iuda and Benjamin helde Salomons sonne Roboam for their kinge: the other made Hieroboam kinge. And so of one kingdome were made two, the kingdome of Israell, and the kingdome of Iuda. The kingdome of Israell (thorow the persuation of Hieroboam) choose them an other maner of seruing God. Not that they vtterly denied and refused the God of their fathers, but they serued him after a straung heathenish

nish maner of their owne imagining. But afterwarde they fell the longer the more and farther in to grosse idolatrie, so longe, till the Lord suffred them to be rooted out and caried away by the kinge of the Assyrians, and scattered abroad among all the Heathen. The kingdome and the kinges of Iuda were somewhat better, howbeit they had some also which excelled the kings of Israell and of the Heathen in vngodlinesse. For they likewise went forth so long in vnrighteousnesse, till Nabuchodonosor the king rooted them out, and caried them away vnto Babylon. But afore, we see that there was a wonderfull combraunce in the ciuill policie & in the religion. Sometime was all righteousness and true religion opprest, and violence and idolatrie vsed. Sometime gat righteousness vp againe, and the right true faith had the victorie all vnright and idolatrie beinge put downe. This came to passe also in Israel vnder Helias and king Iehu. *King Iehu*
Yet was the idolatry and wrong rather punished, then any amendmēt

following. Like as it came also to passe after the birth of Christ, that there were vertuous kinges and Emperours, which (according to the prophetic of Esaye in the 49. chapter verse 23.) did all righteousness, sette vppe the faith of Christ, and put downe all idolatrie. Againe, there came other, that sette vp all vnrighteousnesse & idolatrie, persecuted the truth, and at the last receaued their rewarde conuenient. So waighue a matter is it to haue good or euill rulers.

*God alwayes
sendeth his
prophetes.*

But in these wonderfull alterations, and thorow out all the time of these gouernaunces of both the kingdomes, God alwaye sent his scruauntes the holy prophetes, to rebuke wrong and idolatrie, and to teache all righteousness and true seruing of God. And first after the time of Dauid and Salomon (vnder whom there was a great multitude of learned and holy prophetes. For Dauid also and Salomō were excellētly endewed with the spirite of wisdom and prophetic aboue other mē) these were the chiefe

chiefe, moste famous, and oldest *The oldest
Prophets.*
Prophets, of whome the bible maketh mention with worshippe: Se-meias, which liued vnder Roboam king of Iuda. Ahias the Silonite vnder Hieroboam. Azarias the sonne of Obed, which liued vnder Asa king of Iuda, & Iehu the sonne of Anani, whome Baasa the king of Israel slew. Helias the great Prophet, & Micheas y sonne of Iema, liued vnder Achab & Iosaphat.

Now like as in the time of Dauid there was a great number of learned men, Euen so testifieth the seconde booke of the Cronicles in the 17. chap. that in the time of Iosaphat there were many learned Leuites and Prophetes. Heliseus was in the tyme of king Iehu, and Zacharias the sonne of Ioiada was vnder Ioas, vnder whome also he was stoned. Neuertheles we haue no bookes written and set forth by these. Onely we haue the prophesie of Abdias, which wrote his prophesie vnder Achab. Afterward vnder Vsia, Iothan, Achas and Ezechias kinges of Iuda, liued the most part of them, whose bookes

are abroad. For vnder these preached and wrote Ionas, Oseas, Isaias, Joel, Nahum, Amos and Micheas. Afterward vnder king Manasses wrote Abacuk. Vnder the holy kīg Iosias, wrote Sophonias, Baruch and Hieremie: in whose dayes Israel had such misfortune, that Hierusalem. with the temple was destroyed: and the people that remayned ouer and perished not, were caryed away captiue into Babylon. In the same captiuitie did Ezechiel and Daniel write their propheties. And after the captiuitie when Israel was deliuered againe, and came home to Hierusalem, then preached and wrote Esdras, Haggeus, Zacharias, Malachias and Nchemias. Beside these Prophets no doubt there were other moe, of whome no mention is made. But these are the chiefe, by whome it pleased God to open vnto vs, all that appertayneth to our saluation. And though we had also the writings of the other, yet should we reade no other thing in them, then we finde in our owne Prophetes, forasmuch as these
whome

Preach saluation only in Christ. 105

whome we haue, agree so together
all in one.

Now whether they be our owne *The Prophets*
Prophets, whose writings we haue, *preached the*
or the other whose writings we *olds faith.*
haue not, yet haue they all preached the summe of the doctrine & knowledged y^e faith, that we spake of afore, and wrote in one summe, which faith Adam, Noe, Abraham, Moses & Dauid had : And this did they the more euidently, because they applied them selues to open the law, and to driue away the misvnderstanding, which was risen vp among & in the people: therefore poynt they euery where from the letter vnto the spirite, from the outward sacrifice vnto Christ Iesus, from all idolatrie vnto the onely God, which sauez vs thorow his mercy onely in the blessed seede, & thorow none of our deseruings. This did Paule see, and therefore sayd he, Rom. 3. *Thorow the workes* Rom. 3. 20.
of the lawe shall no man be iustified 21. 22.
in the sight of God. For thorow the law cometh the knowledge of sinne. But now is the righteousness of God declared without the lawe, forasmuch as is

The law & the Prophets allow the righteousness of God that cometh by faith.

Act. 3. 14.

Act. 10. 3.

is allowed by the testimonie of the law and the Prophets. The righteousness of God cometh by the faith of Iesus Christ, vnto all, and vpon all them that beleue. So sayth Peter also in the 3. of the Actes: All the Prophets from Samuel, and thence forth (as many as haue spoken) haue tolde of these dayes. And in the 10. chapter: To this Iesus Christ giue all the Prophets witness, that whosoever beleueth in him, shal thorow his name receaue forgiveness of sinnes,

Who so now is learned in the writings of the Prophets, knoweth well, that there is nothing read concerning the Lorde in the newe Testament, which the Prophetes haue not prophesied of afore. He that is the any thing instructed in the Prophets, hath no doubt considered this in the newe Testamēt, that the Apostles proue all their doctrine of the Lorde Iesu, out of the law & the Prophets: Yea that the Lord him selfe confirmeth his owne doings with the Scriptures of the Prophets, & that the Euangelists thorow out the holy gospel, set vnto the doctrine & miracles of Christ,

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Christ, these wordes: *And this was* Math. 21. 4.
done, that it might be fulfilled, which
was spoken by the Prophets. Neuer-
theles for their sakes y are not yet
instructed, I will now declare the
principall articles of our Lord Iesu
Christ, out of the holy Prophets.

As touching the true godhead *The godhead
and man-
hood of Christ*
and manhoode of our Lorde Iesu
Christ, & that he should be borne
at Bethlehem, in the land of Iewry,
of a pure virgine and mayde, out
of the kindred of Dauid, the Pro-
phets testifie after this maner. E-
say in the 7. chapter sayth: Behold, Esay 7. 14.
a virgine shall conceaue and beare a
sonne, and shall call his name Emanu-
el (that is to say: God with vs) Mi-
cheas sayth in the 5. chapr: Mich. 5. 2.
Though thou Bethlehem Ephrata art too small
to be reckned amonge the principall
cities of Iuda, yet out of thee shall
there come one vnto me, which shall
be ruler in Israell, whose forth go-
inge is from euerlastinge. In the
nynthe chapter of Esay it is writ-
ten: Esay 9. 6.
Vnto vs is a chylde borne, and
to vs is giuen a sonne, vppon whose
shoulders the kingdome shall lye, and
he shall be called after his owne name.

even the wonderfull counsell giver, the mighty one of Israell, the eternall father, the Prince of peace, his kingdom shall encrease, and of his peace there shall be no ende, and he shall raigne upon the seate of David his father.

Ierem. 23.

5.6.

The righteous
blossome.

In the 23. of Hieremie it is written thus: Beholde, the tyme commeth (sayth the Lorde) that I will rayse vp the righteous blossome of David: he shall be king and raigne, and prosper. iudgements and righteousnesses shall be execute upon earthe. In his time shall Iuda be saued, and Israell shall dwell without feare: and this is the name wherewith he shall be named, even God our righteousness.

Mala. 3.1.

Iohn Baptist.

Concerninge the comming of Iohn the Baptist, which was the forerunner of our Lord Christ, and prepared the people for him, hath Malachy writté in the third chapter after this maner: Behold, I will send my messenger, which shall prepare the way before me: and the Lord whome ye longe for, shall shortly come to his temple, and the messenger of the covenant whome ye would haue. Beholde, he commeth sayth the Lord Zebaoth. And afterward: Beholde, I will

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will send Helias the Prophet afore the comming of the great and feareful day of the Lord. Mala. 4. 5.

Of Christes preaching, of the grace of God, of the forgiuing of sinnes, of the wonders also and tokens of the Lord, speaketh Esay in the 61. chapter, after this maner: *The spirit of the Lorde God is upon me, and therefore hath the Lorde anoynted me, to preache the Gospell to the meeke hearted hath he sent me, to heale the broken hearted, to preache deliuerance to the captiue, to open the prison to such as are in bondes, to proclayme the yeare of Gods gracious will, and to bringe consolation to all them that are in heauines. In the 34. chapter of Ezechiel it is written thus: Ouer my sheepe will I raise up one onely sheepeheard, which shall feede them, euen Dauid my seruant, which shall feede them, and he shall be their sheepeheard. I the Lord also will be their God, and Dauid shall be their Prince, euen I the Lorde haue spoken it. In the 35. chapter of Esay it is written thus: Say vnto them that are of a feeble heart. Be stronge and feare not, behold, our God commeth to take*

Esay 61. 1.
The office of Christ.

Ezech. 34.
Christ is called Dauid.

The miracle of Christ.

vengeaunce, and to reward: God cometh him selfe, and will deliuer you. Then shall the eyes of the blind be opened, &c. Then shall the lame man leape as an hart, and the tongue of the dumme shall giue praise.

Dan. 7. 13.

Of the kingdom of Christ, in the which he him selfe alone is king, all the worlde being subiect vnto him, declaring his dominion and royall maiestie, writeth Esay thus in the second chapter. And it shall come to passe in the last time, that the hill of the house of the Lorde shall be exalted vpon the height of mountaines aboue all litle hils, and all nations shall come together vnto him, the people shall goe to him, and say: Come, let vs goe vp to the mouns of the Lord, euen to the house of the God of Iacob, that he may shewe vs his way, and we will walke in his pathes. For the lawe shall come forth from Sion, and the worde of God from Hierusalem. In the 7. of Daniel it is written thus: I sawe a vision in the nights, and beholde there came one in the cloudes of heauen like the sonne of man, which came to the olde aged, and they brought him before his presence. And he gaue him
power,

Esay. 2. 2.

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power, glorie, and the kingdom, and all people, nations and tongues must serue The kingdom of Christ.

him: his power is an euerlasting power, which shall not be taken from him, and his kingdom shal not perish. Esay saith Esa. 62. 3.

in the 62. chapter: And the Heathen shall see thy righteousness, & all kinges shine honour, and he shall call thee by a newe name (O Sion) and the mouth of God shall geue thee the name. And thou shalt be a crowne of glorie in the hand of the Lord, and a royall crowne of the kingdom in the hand of thy God

And soone after it followeth: Make Esa. 62. 10.

readie, make readie the way, gather vp the stones out of the streete, and hang out the banner vnto the people: behold the Lorde hath caused it to be proclaimed vnto the end of the world. Tell the daughter Sion: beholde the Saviour commeth, loe, his treasure and his rewarde bringeth he with him, and his deedes, go before him. And they that are redeemed of the Lord, shall be called the holy people, Zacharie sayeth in the 9. chapter. Reioyce O daughter

Sion, be glad O daughter Hierusalem: Zach. 9. 9.

behold thy king commeth vnto thee, euen the righteous and Saviour: meeke & simple is he, he rideth upon an asse,

Or upon a yong colt of the she asse. He shall preache peace unto the Heathen, his kingdom also shall reache from the one sea to the oither, and from the riuer vnto the uttermost parte of the earth.

The death of
Christ.

Dan. 9. 26.

Esay. 50. 5.
&c.

Esay. 53. 2.
&c.

Of the death & passion of Christ speaketh Daniel in the 9. chap. after this maner. And after two and sixtie weekes shall Christ be slaine and put to death and yet shall they haue no true testimonie, that he is guiltie of death. Esay in the 50. chapter sayeth thus: The Lorde God opened mine eare, and I refused it not, neither went I backward: I gave my bodie to the smiters, and my cheekes to the nippers, and my face haue I not turned fro their shamefull intreating and spitting vpon me. The Lorde God also shall helpe me, therefore shall I not be confounded. And therefore haue I hardened my face like a flint stone, and am sure, that I shall not be confounded. In the 53. chap. there is written of Christ after this maner: He shall haue neither beautie nor fairenes, we shall looke vpon him, but we shall haue no desire vnto him. He is despised and contemned of men, a man of trouble, and one that hath had experience of infirmities.

He

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He is so despised, that we shal hide our faces from him, & haue him in no estimation. And yet hath he borne our vnperfectnes, & felt our sorowes. VVe also thought, that he should be wounded, smitten and punished of God. But he was wounded for our sinnes, and slaine for our wickednes sake. And the punishment whereby we haue peace, is layed upon him, & thorow his wounds are we made whole. All we haue gone astray like sheepe, euerie one of vs hath had respect vnto his owne waye, and the Lorde hath layed all our sinnes upon him. Violence and wronge was done vnto him, he hath bene euill intreated, and yet opened he not his mouth. He shall be lead as a beast to be slayne, and as a sheepe dumme before the sheerers, so shall he not open his mouth &c. The whole chapter describeth all the cause of Christ so clearly, that holy Hierom sayd not in vaine: Esay is not onely a Prophet, but also an Euangelist. Zacharie describeth the Priesthod *The sacrifice* and sacrifice of Christ and testifi- *of Christ.* eth, that with the same onely oblation he hath obtayned grace for all sinne, and therefore seuen (that

Zacha. 3. 8.

is to say, all) eyes shall haue respect vnto him, and shal seeke peace and rest of their consciences in him, & shall finde it. Heare now O Iosue thou high Priest, thou and thy companions, that sit before thee, seeing ye are men of examples. For loe, I will bring my seruant, euen the blossome. For behold the stone which I haue layd before Iosue, will I bring, To the same only stone shall seuen eyes looke. Behold, I will digge it up and disclose it, sayeth the Lorde zabaoth, and the sinne of the earth will I take away in one day. And in that day shall euerie man call his neighbour under his vine and figge tree.

The burial & resurrection of Christ.

Matt. 12. 40.

The buriall and resurrection of our Lorde Iesu Christ, hath the Prophet Ionas figured verie excellently. For thus saith our lord Christ him selfe: *Like as Ionas was three dayes and three nightes in the whales belly, so shall the sonne of man be three dayes and three nightes in the heart of the earth.*

The ascension.

Of the ascension of Iesu Christ & sending of the holy Ghost, hath Ioel also written in the 2. chapter, and it is alleaged of S. Peter Act. 2.

Of

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Of the calling and gathering together the Heathen, and of euerie thing pertaining to y^e holy church, doth Esay write in the 49. chapter and so forth to the end of his Prophecie.

*The vocation
of the Heathē*

Thus hast thou, that the Prophets also in their time, did preach Iesus Christ, and poynted not the people to trust vnto the workes of the lawe and their owne deierung but vnto Christ, of whom they prophecied euerie thing that followed after. Therefore did Peter speake right 1. Pet. 1. saying: *Ye shall receaue the ende of your faith, euen the saluation of your soules. After whiche saluation haue the Prophetes enquired and searched, which prophecied of the grace that should come vnto you searching when or what time the spirit of Christ (which was in them) shoulde signifie: which spirite testified before, the passions that should happen vnto Christ, and the glorie that should followe after. Vnto the which Prophetes it was also declared that not vnto the selues onely, but vnto vs they shoulde minister the thinges, which are now shewed vnto you, by them which haue*

*1. Pet. 1. 9.
&c.*

*The Prophetes
sought salua-
tion in Christ*

preached vnto you the Gospell shew
the holy Ghost, that was sent vnto the
from heauen. &c. In the which testi-
monie the holy Apostle Peter had
a speciall respect to the Prophecie
of Daniel: which did not onely re-
cord the passion & glory of Christ,
but also poynted to the time, in the
which Christ should come. For like
as God in greatest perills, daun-
gers and alterations, hath alway
renewed and more clearly expres-
sed his promise concerninge the
blessed seede: as in the time of Noe
when the world was destroyed: in
the time of Abraham, when God
would prepare him selfe a newe
people: in the time of Moses, when
God receaued his people and ca-
ried them out of Egypt, to bring
them into the lande of Canaan: in
the time of Dauid, when all things
stood so well, and it must needes
be auoyded, least any man shoulde
thinke Dauid were the blessed
seede: Before the captiuitie of Ba-
bilon also, and in the time of the
Prophets, which (as it is said afore)
preached and wrote, that no man
shoulde doubt in Gods promise, as
who

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who say they were geuen vp & cast away, though the temple were broken, the citie burnt, and though the people (of whom Christ should be born) were led into captiuitie. Euen so now also in the captiuite, when the saythfull might almost haue thought, that the promise of God cōcerning the Messias, were cleāe gone, Euen then did God shew his seruauant Daniel a more cleare vision of Christ, after this maner:

The people shalbe let go againe out of captiuitie, and shall come home to Hierusalem, builde the temple and citie againe, but with a sore time. And after that the citie is builded, vnto the time of Christ, shall be 62. wekes: that is 480. and 3. yeares. And euen so was it from the 3. yeare of Darius Histaspes or Artaxerxes (in the which the citie was builded, Nehemie. 15. vntil the 42. yeare of the empire of Augustus, vnder whom Christ was borne. Luke. 1. The Angel also gaue Daniel farther information of Christ, how that his own people should slaine him, & find no fault in him, & how that the sacrifice wth the ceremonie should cease.

*A prophesie
told vnto
Daniell.*

And a straunge people (sayth he) shall come from farre, and make the temple with the citie an horrible abomination, yea they shall destroy and breake downe altogether. All which thinges were afterward fulfilled in the last weekes, that is, within 70. yeares or there about. For within 30. yeares did the Lord grow to teach and to suffer. For when he was 30. yeare old, Iohn baptised him. Afterward within 3. yeres was he put to death, & within 40. years followed the destruction of Hierusalem by Titus & Vespasian. All the time nowe and

The number of the yeares. yeares from the captiuitie of Babilō to Christs birth are 626. yeres. For the captiuitie of Babilon endured 70. yeares. In the first yeare of Cirus were they deliuered, in the seconde yeare began they to build the temple, and builded 46. yeares, euen vntill the 6. yeare of Darius. In the 32. yeare of Darius was the citie finished: which maketh 143. yeares: Adde now hereto the 483. yeares out of Daniel, & thou hast the fore sayed summe euen 626. yeares.

In the sayd yeares had our holie
fai h

Preach saluation only in Christ. TI9

faith sore conflicte s, and the seede of the serpent pressed sore vpo the seede of God, as the Babilonians at Babilon, & the Persians, when the people of God was come home againe. Neuerthelesse the truth had euer the victory, and was the more clearly testified by Daniel, Haggueus, Zacharie, Esdras, Nehemias, and Malachy. Afterward were they specially oppressed by y vn godly king Antiochus in the time of the Machabees. When as the times were euer the longer the more full of perils and aduersitie vntill Aulus Gabinus, Pompeius and Crassus Captaines of Rome cōquered the land & the true old religion was vtterly gone, insomuch that out of the old serpent there arose in Israel all manner of sectes and Symonie, whome our Lord Iesus Christ with his cōming in the world resisted, & called them the serpent generation, as the holy Euangelistes testifie. Notwithstanding in the midst of such mischiefes in Israel, there were also godlye vertuous people, whiche sought God & his anointed (thogh the error was great) Amōg whom

*Faith assailed
and religion
suppressed.*

Antiochus.

*God had euer
some vertuous
men.*

Zacharie.
Luke. i. 68

no doubt was specially the Priest Zacharias the father of Ihon Baptist Elizabeth his wife, and godly Simeon. Whē Zacharias had knowledge of the Lords comminge, he sayd with a ioyfull heart: *Praised be the Lord God of Israell, for he hath visited and deliuered his people, and set vpp the horne of saluation in the house of Dauid his seruaunt, according as he had promised afore by the mouth of holy prophetes. &c.* For his

Simeon.
Luke. i. 29.

wordes are read. *Luke. i.* Simeon when he sawe the childe Iesus in the temple, and had taken him in his armes he sayd: *Now Lord let me dye in peace according to thy worde.*

For myne eyes haue seene thy sauour, whom thou hast prepared before the face of all people, that he might be a light to giue light vnto the Hea:hen, and the glorie of thy people Israell.

Luke. i. Loe, thus the heartes of all righteous in the olde Testament from Adam vnto Christ (euen 3974. yeares) haue stooode only vpon Christ, in him was their comfort, vpon him they trusted, it was he whome they longed for, And in Christ Iesus were they saued.

ued . Therefore hath our Christian faith endured since the beginning of the worlde, and is, and contineweth still the onelie true, olde, vndoubted and fast grounded faith.

CHAP. X.

*Of the time of the grace of Christ, and how
that he him selfe testifieth, that the sal-
uation of all the worlde
standeth only in
him.*

Hitherto haue I sette forth the time of the promises, in the which God (thorow the promised seede our Lord Iesus Christ) comforted, cleansed, and preserued all his seruantes and deare frendes. There haue we learned and scene, that the Christiā faith, which hath endured since the beginning of the world, is the eldest, vndouted, right and true faith, which all holy Patriarkes had, and in the whiche they serued God, and pleased him, as Adam, Seth, Enoch and Noe : Item Abraham, Isaac and Iacob : Likewise the excellent and highlie endewed Prophet yea the father

and foregoer of all Prophets, euen great Moses his brother Aaron, the holie Priest Eleazar, and Phinees: The excellent Dukes and Iudges, Iosue, Gedeon, and other moe: Euen so likewise the Kinges, Dauid, Ezechias, Iosaphat, and Iosias: The dearly beloued of God, and excellent Prophetes, Samuel, Helias, Isaia, Daniel: Zacharias, and all the other. This holie faith also had all righteous and such as were of godly vnderstandinge in all the congregations of Israel from the beginning: In this were saued all they that from the beginning were preserved and ordayned to saluation: wherefore whatsoeuer they can alleage against this faith (whether it be concerning holie men, old age, multitudes, learned men, generall counsels, conuocations or parliaments, fathers actes, statutes, tokens and wonders) It is all nothing worth, and is not to be reputed in comparison of our holie faith, as euerie one that hath vnderstanding may see in this treatise before. And though my purpose be nowe finished, euen declared out of the
 Scripture

*All gods elect
 were saued
 by Christ.*

Scripture, that the Christian faith hath endured since the beginning of the world, yet will I adde a short instruction concerning the time of grace, and performing of all promises, and I will declare, that God now also thorow the appearing of his sonne, woulde bring into the worlde and sette forth, none other religion, none other faith, neither any other saluation, then euen the same which was shewed to the old fathers: Sauing that now all things are more euident, more clearly practised accomplished, fulfilled & performed: for the which cause also all figures, sacrifices and ceremonies doe cease. For in Christ is all perfection. Yet shall we not therefore cast away the olde Testament (as some ignoraunt, vnlearned and foolish people do) but haue it in greater reputation, forasmuch as we knowe now thorowe Christ, what euery thing signifieth, & wherefore euery thing was thus and thus ordained, vsed, & spoken: Nowe shall euerie man first haue a courage to reade the lawe and the Prophetes, when he seeth where-

The olde Testament is not to be refused.

Luk. 24. 13.

*The newwe
Testament
declareth
the old.*

*The birth of
Christ.*

upon euerie thing goeth. And thus also at the beginning did the holie Apostles preache Christ vnto the Jewes out of the lawe and the Prophetes, as it is oftentimes mencioned in the Actes of the Apostles. And our Lorde him selfe, when he went with the two disciples toward Emaus, & preached so vnto them, that their harts burnt within them, he began at Moses, and went thorow all the Prophetes, and opened vnto them the old Scriptures, and shewed the, y so it behoued Christ, to suffer, and to enter into his glorie. This is the cause also that the Scriptures of the newwe Testament, hang altogether and referre them selues to the Scriptures of the old Testament: so that these can not be rightly vnderstood without the other, no more then the glose without the text. The text is the law & the Prophetes, the exposition are the Euangelists and the Apostles. Now will we see, what the worke of grace of the new Testament is.

In the 42. yeare of the Empire of Augustus, after the beginnig of the world 3974. yeres was Iesus Christ the

the blessed and promised seede,
borne of the vndefiled virgine and
maide Marie, at Bethleem in the
land of Iewrie. And though he as a
very man was wrapped in clothes,
and layed in the crib, yet appeareth
the Angell of the Lorde in great
clarenes vnto the shepheards, &
sayth: *Fear ye not, beholde, I bring* Luke. 2. 10.
you tidings of great ioy, which shall
happen vnto all people. For this day is
borne vnto you the Sauour euen Christ
the Lorde in the cisie of David. The *Tidings of*
first newes and tidings of the com- *Christs birth.*
ming of our Lorde Iesus Christ,
must the Angell bring and geue,
to the intent that it might be the
more accepted of all the worlde.
All the holy men from the begin-
ning of the worlde, did hitherto
long sore after the promised seede.
Therefore sayth the Angell now,
that he bringeth them tidings of
great ioy: no doubt to them that
were gone, dead and past, to them
also that now liued, & to them that
were to come afterward. The ioy is
this, that Iesus Christ the Sauour
is borne, euen the promised seede,
which shoulde saue all the worlde

from the power of the deuill, cleanse them from sinne, and deliuer them from damnation. Therefore sayeth the Angell moreouer: *Which shall happen vnto all people.* For vnto Abraham it was sayed: *In thy seede shall all nations of the earth be blessed.* The same (sayeth the Angell) is borne in the citie of Dauid, euen out of Dauids kinred, out of the whiche the Prophetes testified that he shoulde be borne, which Prophetes also for the same cause called him Dauid & the blossome of Dauid. And this is now the grace of God, that where as we poore sinners belonged vnto death, and were in the deuills bondes, he sent his sonne to loose & deliuer vs out of captiuitie. This is the newe Testament. For Hieremy also testifieth hereof, and sayeth: *This is the Testament that I will make, I will be their God, and they shall be my people, I will be mercifull to their unrighteousnesse and sinners, and will thinke vpon them no more,* Hier. 31. This full and perfect forgiuenesse is not therefore called the new Testament, as though there had bene no remissio
of

Luke. 2. 10.

Gen. 12. 3.

The grace of
God.

Ier. 31. 33.

Note well.

of finnes amonge the olde fathers; but because the promise made long before vnto the fathers, is now confirmed and renewed: and the olde figures that represented the same are abrogate. Thus the Lord Iesus *Christ the onely saluation of all the world.* alone is set forth for the onely saluation of all the world, so that not onely we, but all they which before or after his appearaunce or incarnation beleued on him, were saued. And at the birth of Christ there commeth to the foresayd Angell, the whole heauenly hoste, which praysed God, and sayd: *Glory and Luke 2. prayse be vnto God in the height, and peace vpon earth, to men a good will.* And by this they teach vs what the duetye, thankfulness, & knowledge of men is or ought to be in this behalfe, that God hath done so great good for man: Namely, how that *The duty of vs.* they ought to praise God, to haue a sure trust in him, and to be friendly and louing one to another. And *1. Tim. 1. 5.* the fulfilling of the lawe is loue from a pure heart, out of a good conscience, & of an vndissembled or vnfained faith. 1. Timoth. 1.

In the fiftenth yeare of the Em-

G. v

- pire of Tiberius (from the beginning of the worlde. 4004. yeares) came the worde of the Lorde to
- Iohn Baptist.* Ihon the sonne of the priest Zachary, in the wildernesse, and he went and preached vnto the people of Israell, amendement of life and forgeuenesse of sinnes in Iesu Christ: To whom he bare recorde, that he was the fulfilling of the lawe and the prophetes, verie God and man the onely and euerliuing Sauour: which with the sacrifice of his owne body, should clense the worlde from sinne, yea he pointed vnto him with his finger, and sayd:
- Iohn 1. 29.* Beholde, this is the lambe of God, that taketh awaye the sinne of the worlde: And so perfectly & wholly hangeth he all saluacion onely on Christ
- Iohn 1. 16.* Iesus, that he sayeth plainely: Out of his fulnesse haue all we receaued
- 1. Ioh. 3. 36.* grace. &c. Ioh. 1. Item who so beleueth in the sonne of God, hath everlasting life: who so beleueth not in the sonne, shall not see life, but the wrath of God abideth vpon him.
- Math. 11. 2.* Therefore did he also sende all his disciples from him, and commaunded them to cleaue vnto Christ. He maketh no men-

mention at all of any ceremonies, figures or oblations, as necessarie pointes to saluacion, but preacheth Christ purely and clearly. This is manifest, Iohan. 1. and 3. Matth. 3. and Luc. 3.

The Lorde him selfe also came Matth. 3. 13,
vnto Iohn, and was baptised. And when he had receaued baptisme, the heauen opened, and the holy Ghost appeared in the fourme of a Doue, & there was a voice heard from heauen, saying: *This is my be-* Matth. 3. 17.
loued sonne, in whome I am pacified: to the intent that all the worlde should haue witnesse of Christ the true Sauour, not onely now by the Aungels, and by Iohn the holiest man of all, but also from heauen and of God him selfe: and that we might be the bolder to committe our selues wholly vnto him. When he had receaued the testimonie he went in to the wildernesse: And like Note this similitude.
as our disease beganne in paradise by tentacion: Euen so at the tentacion in the wilderuesse beganne the Lorde our health: and like as the father of vs all did eate the forbidden meate: So did the Lord not Matth. 4. 1. 2.

Matth. 4. 17.

The substance
of true reli-
gion.

ate the meate that he might haue eaten, but fasted fourtie dayes and fourtie nightes. Afterwarde came he among the people, and beganne to preach saluacion, saying: *The time is fulfilled, and the kingdome of God is at hande, repent, and beleue the Gospell.* Herewith hath he healed all sores, driuen out deuills, & raysed vp the dead testifying so by his actes, that he is Lorde of all thinges, and the true Sauour: And of them whome he healeth, asketh he nothing: he commaundeth the not to builde him a temple, neither to geue him blocke or stocke: he requireth no bodely thing, but only stedfast faith and confidence. And to them whome he hath healed, he sayeth: go thy way, and sinne no more, take heede, that a worse thing happen not vnto thee. And herewithall doth he teach, in what thing the substance of true religiō lieth, euen in a right true faith, and in an innocent life, that in all our conuersaciō we kepe our selues from all filthinesse: Yea the thing that some man taketh for gods seruice, refuseth he, as long habling prayers,

prayers, vaine glorious fasting and
like almes geuing. He nothing re-
gardeth mens tradicions, diuersi-
ties of sectes, long garmentes, out-
warde appearaunce, their clensing,
nor all their hypocrisie. He goeth
in to the temple, ouerthroweth,
casteth downe, powreth out euery
thing that is to be solde in the tem-
ple: he driueth the byers and sel-
lers out of the temple with a whip.
For the temple was ordained for
generall prayer, thākesgeuing and
preaching, and not for chopping
and chaunging; or other such like
things. These three pointes doth
he teach vs diligently to obserue:
First, that we obtaine remission
of sinnes, true righteousnesse and
euerlasting life, onely thorow him
and by his passion and death, and
elſe by none other meane. For he
is the onely Mediatour, Priest, In-
tercessour, Comforter, the onely
Righteousnesse, Satisfaction, Raun-
some, Sanctifying, the onely per-
petuall sacrifice the suertie of gra-
ce and saluacion. Speciall testimo-
nies hereof hast thou Iohn. 3. 6.
14. and 16. Secondly: that we

*The speciall
pointes of
Christes doc-
trine.*

can not serue and please God with
exteriour sacrifices or any outward
pompe, but with such workes as
proceede of loue and mercie. And
thirdly, that all the children of God
are bounde to keepe them selues
from the woorkes of darckenesse,
and to apply the to liue in righte-
ousnesse & in the light. And herin
also is comprehended all godlines,
that is, all right good Christian
woorkes.

*The patient
suffring of
Christ.*

So when he had taught all right-
eousnesse, and disclosed and over-
throwen all hypocrisie in religion,
he offred vppon him selfe vppon the
crosse for the remission of all our
sinnes. For willingly and patiently
put he him selfe in to the handes
of his enemies and of his betrayer,
suffred him selfe to be taken, to
be bounde, to be ledde from one
iudge to another, to be laughed
to scorne, cried out vpon, to be spit-
ted on, and at the laste to be ad-
iudged vnto death, to be scour-
ged, and to be crowned with a
crown of thorne. He him selfe bare
his owne crosse to the place of exe-
cution, where he was crucified, and
hanged.

hāged vp betwene two murtherers. Then liued he in great paine from the sixt houre vntill y^e ninth. At the last he cried: *It is finished, father,* Iohn 19.30. *in to thy handes commend I my spirite:* Luke 13.46. thus offered he him selfe for our sinnes, and died, that we might liue. But soone after followed the things wherby the frute of Christes passion might be perceaued. For the vaile, which in the temple separated the holy from the most holy, did rent from the toppe to the botome: wherby Christ testified, that now with his death all ceremonies and figuratiue thinges were at an ende; and no more of value: that the waye to eternall saluacion was opened: that all thinges significatiue in the tabernacle, in sacrifices, rites and obseruaunces were nowe fulfilled and abrogate: that now the bare and onely crosse of our Lord Iesus Christ, is altogether vnto the faithfull: that the heale of the virgins seede is well troden vpon, and his flesh well rent and slaine: but y^e yet also in the meane season he hath troden the serpent vpon the heade. Therefore did the

*The frute
of Christes
death.*

dead also arise, and appeared vnto certaine at Hierusalem. For the death of Christ is our life. The earth quaked, the stones burst asunder. For the preaching of the death of the sonne of God, hath altered the whole worlde, and manie hard stonie heartes are moued to repentaunce faith and good workes. But when the side of the dead body of Christ was opened with the speare, and the rocke (as Zacharie sayeth) was digged vp, there ranne out water and bloude, declaring manifestly therby, that vnto vs out of the death of Christ, followeth life and purifying. For water clenseth, in the bloude is the life of man. And with the bloude of Christ is all bloude staunched, and now is Christes bloude onely available, being sprinkled thorow faith in our heartes. This oblation and passion of Christ (the raunsom for the sinne of the whole worlde) was done in the 18. yeare of the Empire of Tiberius, reckening from the beginning of the worlde 4007. yeares, the 25. daye of Marche.

*Water and
bloude.*

*The time of
Christes pas-
sion.*

So.

So the whole body of Iesu was taken downe from the crosse, and honourably buried, and on the third daye after he rose vp againe: so that his soule came againe to the body, and his very flesh was raised vp from death, how be it now no more mortall and passible, but glorified. For he is the first in the resurrection of the deade. For like as by one man came death, so by one man must come the resurrection of the dead. And like as in Adam we all died in body and soule, so shal we be all together restored againe to life in Christ Iesu. This hope vnto life, woulde the Lorde printe substancially in vs with the resurrection. And therefore after his resurrectiō, he continued fourtie dayes with his disciples, that he might well instructe them of his resurrection, and that they should haue no doubte therin. So when he had shewed and declared vnto them his verie resurrection diuerse wayes, and had perfourmed all that the father commaunded him to finish, he ascended vp vnto heauen with body and soule frō mount

*The buryall of
Christ.*

Oliuet in the sight of his Disciples,
& is set at the right hand of God,
there to remaine corporally vntill
the last day, in the which he shall
come againe bodily, to iudge the
quicke and dead: And all such as
haue walked in faith, shall he take
to him with bodye and soule into
heauen, like as he him selfe is re-
ceaued into heauen: And shal with
body & soule condemne all them,
that haue walked in the way of the
olde serpent, and haue not conuer-
ted from vnrighteousnes to the
righteousnes in Christ. And thus
shal saluation be perfectly finished,
and Gods children shall liue eter-
nally w God, thorow Iesus Christ.
To whom be praise for euer. Amé.

CHAP. XI.

*That also the elect Apostles preached this old
faith, and declared, that all salua-
tion is onely in Christ.*

THus thorow Christ Iesus is all
fulfilled, that the Prophetes
prophefied of him before, thus to
become the saluation of all faith,
full beleuers, euen the Lambe of
God, which hath bene sacrificed
since

*The power
of Christ sa-
ueth all.*

Preached saluation only in Christ. 137

since the beginning of the world, that is, this is he, whose power and deliuerance hath censed all the, that euer put their trust in God thorow the blessed seede. Herein nowe is the right true saluation, this is the summe of the right and perfect religiō. Who so peruerterth this, from him shal God turne him selfe: whoso addeth ought vnto this, to him shall God adde his wrathful hand: whoso taketh there from, his life shall God minish. But blessed are they, which walke in this simplicitie and cleanes, & continue so vnto the ende, euen they that heare Gods word, & do thereafter, whose onely hope is Iesus Christ. This onely true & euer during saluatiō would he to be shewed & declared to all nations, which came to saue all nations: but he would it should be declared by the preaching of the holy Gospell, and thorow the ministratiō of the holy sacraments: And therefore by his life time he did choose Apostles, whome he receaued to be witnesses of all his doctrine & miracles, enforming them diligently, & held

Ioh. 15. 14.
15.

Christ held
nothing back
from his A-
postles.

The holy
Ghost brought
no new do-
ctrine.

nothing backe from them . For he sayth vnto them : *Ye are my frendes, if ye do all that I commaund you, I wil hence forth call you no more seruants, for a seruant woteth not what his Lord doth. But I haue called you my frendes, for all that I haue heard of my father, haue I opened vnto you.* Ioh 15. But forasmuch as they yet lacked vnderstanding, & were forgetful, and had euer straunge imaginations of the kingdome of Christ, therefore when he nowe ascended vnto heauen, he charged them not to depart from Hierusalem, but to waite for the holy Ghost : whome he also gaue vnto them vpon the fiftieth day after his resurrection, that is, vpon the tenth day after his ascension, euen the fiftenth day of Maye . by the which holy Ghost they being illuminate , spake with all maner of languages, and were mindefull of all that the Lord had commaunded them afore. For the holy Ghost did not endue them with a newe doctrine, but it that the Lorde had taught them out of the law and the Prophets, the same did he bringe to their remembrance

Preached saluation only in Christ. 139

braunce, and illucidate all things,
and printed them more clearly in
their heartes. For so saith the Lord
in the Gospell: *The comforter euen* Ioh. 14. 26.
*the holy Ghost, whome the father will
send in my name, he shall teache you
all thinges, and bringe all thinges to
your remembraunce, that I haue sayd
vnto you.* Therefore so longe as the
Lord was with them, & told them
all the matter of his passion, they
were sory, and could not beare a-
way all that he sayd vnto them. But
after that he was taken vp from
the earth into heauen, he sent the
holy Ghost, euen him, whome the
Prophets also had before, and that
led them into all Christian veritie.

So when they were endued with
the holy Ghost, they beganne (ac-
cording to the Lordes commaun-
dement) to preach in all the world
the foresayde matter of saluation
purchased and obtayned onely by
Christ, & gotten by true faith. For
he had sayd: *Goe your way into all* Mar. 16. 15.
*the worlde, and preach the Gospell vn-
to all creatures, VWho so beleueth and
is baptised, shall be saved, &c.* And
therewith comprehendeth he both

the pointes which the Apostles vsed and practised, euen the preaching of the faith in Iesus Christ, and of the ministration of the sacraments. And howe the Apostles doctrine was, it is manifest out of the Actes of the Apostles. But shortly and in a summe, they preached amendement of life, and remission of sinnes thorowe Iesus Christ: That is to say, how that the whole generation of man laye in the dominion of the deuill, and in the bondes of sinne, cursed, and damned: but God had mercy on vs all, and sent his sonne into this world to dye, and with his death to restore vs vnto life, and to washe vs with his blood, that whosoever beleueth in him, should not perishe, but haue eternall life. All this declared they out of the law and the Prophets, and proued, that Iesus Christ whome they preached, is the blessed seede promised vnto the fathers. Who so is desirous to haue a perfect example of this declaration, he findeth two sermons of the famous Apostles Peter and Paule, the one in the Actes of the
Apostles

preached saluation only in Christ. 147

Apostles the second chapter verse 14. the other in the 13. chapter verse 16. There doth the holy Apostle open the mysterie of our holy faith, very excellently, declaring it from the time of Abraham vnto Dauid, & from him vnto Iohn the Baptist. Thereupon sheweth he, how Christ suffered, dyed, was buried, & rose againe from death. All this confirmeth he with the Scriptures of the Prophets. At the last he concludeth the sermon after this maner: *Be it known vnto you therefore ye men & breshren, that shorow Iesus is preached vnto you forgiuenes of sinnes, and that by him all they that beleue, are iustified from all thinges, from the which ye could not be iustified by the law of Moses.* To this agreeth nowe also the sermon of Peter: Yea all the Scriptures of the Apostles doe finally accorde to the same effect: Hereout also bringe they the doctrine of repentaunce & amendment of life, the rebuking of sinne, consolations, exhortatiōs, and drawing to all maner of good workes, that follow out of faith.

The speciall sacraments, which

Act. 13. 38.

Baptisme.

Mat. 28. 18.
19.The supper of
the Lord.

Mat. 26. 26.

the Lord did chiefly institute, and commaund the Apostles to practise in the Church, are holy baptisme and the blessed supper of our Lord Iesus Christ. Concerning the first, he sayth thus: *To me is giuen all power in heauen and in earth: therefore goe your way, and teache all people, and baptise them in the name of the father, of the sonne, and of the holy Ghost, and teach them to keepe all that I haue commaunded you.* The other did he institute at the last supper. For thus is it written in the holy Gospell: *When they were eating, he tooke bread, and when he had giuen thanks, he brake it, and gaue them, saying: Take, eate, this is my body, which shall be giuen for you: this doe in the remembraunce of me. So tooke he also the cuppe when they had supd, and sayde: Drinke ye all out of this, this is my bloud of the new testament, which shall be shed for the remission of sinnes. With such sacraments thorow outward visible fourmes (for our infirmities sake) pleased it the Lorde to shewe and sette before our eyes, his heauenly & inuisible grace: not that we should continue*

tinue stil hanging in y^e visible thing,
but y^e we should lyft vp our mindes,
& with a true belcfe to hold fast, to
print sure in our minds, to worship,
and to enioy the thinges that faith
sheweth vs by the outward sacra-
ments. With these outward sacra-
ments also hath it pleased him to
open, declare and shewe vnto vs
his grace and louing kindnesse:
Namely, how that he giueth vnto
vs him selfe & all his riches, clean-
seth vs, feedeth & moystureth our
soules with his fleshe and bloude,
that he is at one with vs, and we
with him, so that we vse and pra-
ctise the sacraments with a true
faith. For the outward enioying of
the sacraments of it selfe alone,
doth not reconcyle vs with God:
but if they be vsed with faith, then
(as S. Peter sayth. Act. 15.) thorow
faith doth God purifie the hearts.
With the sacramentes pleased it
him, to leaue behinde him a reme-
braunce of his giftes and benefits,
to the intent that we should neuer
forget them, but praise and thanke
him therefore: Moreouer with vi-
sible sacraments was it his will to

Act. 15. 9.

*The frute of
the sacraments*

gather vs together, and to marke vs in his Church and people, and to put vs in remembrance of our duetie, how we are one body together, and ought to apply our selues to al righteousness: Al which things are founde at length in the Scriptures of the Apostles.

As for the Apostles, they ministered the sacraments diligently, purely, and simply, and so (without any addition) distributed them vnto the people of God. Touching baptisme, there are many exāples in the Actes of the Apostles. The supper of Iesus Christ had the Corinthians somewhat altered. And when Paule poynted them againe to the true ordinaunce and right vse, he taketh the simple wordes & institution of Iesu Christ without any more addition, & layeth those before them, commaundeth them to followe the same, and holdeth him therewith well content. 1. Cor. 11. And thus did the holy Apostles gather together all the Heathen people, thorow the preaching of the Gospell, and ministration of the sacramentes in the Church
whose

whose heade is Christ, in who they are builded and preserued. Moreouer they did not loade them sore with any ceremonies. For in the Actes of the Apostles the 2. chapter, where as a perfect shape of a right Christian congregation is described, we haue first the sending of the Apostles, among whom Peter did first preache the Gospel: that is to say, repentaunce and forgiveness of sinnes in Christ Iesu. Then baptised he them that were become the people of God. Afterward followeth it, that they which were become Christians, continued in the doctrine of the Apostles, in prayer, in breaking of the bread, and in the fellowship: Here are the right substantiall poyntes of the Christian Church sufficiently expressed: the doctrine of amendment of life, & remission of sinnes, baptism, the continuing and increasing in Christs doctrine, prayer, the holy supper of the Lord, & the fellowship, that is, loue, kindness, and workes of mercy.

Now whereas Act. 15. it is ordained that the Heathen should eate

H ij

Act. 15. 28.
The Apostles did not overcharge the people with ceremonies.
Act. 2. 1.

Act. 15. 20.
29.

*The Apostles
would not
offend the
weake.*

no bloud nor strangled, it endured but for a time, and their meaning was thereby to auoyde offending of the weake. Otherwise haue the Apostles euery where (especially Paul) very earnestly exhorted me, to continue by the doctrine that was shewed and deliuered them, and to be at a point in them selues to auoyd such learning as was new & brought vp by men, because they leade men farre from the truth, as we finde Coloss. 2.6. Phillip. 3.15. 1. Timoth. 4.6. 6.2. and Titus 1.9. And thus is it manifest, that the Apostles taught all nations no newe nor straunge thing, but euen the same that they had receiued of the Lorde.

CHAP. XII.

*A conclusion, that this faith is the right
true olde faith, which all way
shall stande sure.*

THis holy vndefiled faith which the Lord planted & set vp in all natiōs by the Apostles, immediately after the Apostles dceasse, was sore attēpted, by sundrie vncleane personnes which brought vp false customes

customes & misbeliefes, and made perillous sects. Beside this also was it sore persecuted with the sworde of tyrauntes. But in all such daungers the trueth ouercame and had the victory. For though the citizens of the deuils citie (according to the disposition of their patriarke Cain (did murder, and although false prophetes brought vppe euill counsell, yet the city of God triumpheth, and the bloude of innocent Abell and his breathern, speaketh yet. But after that the persecution was somewhat ceased, and the persecutors sore & horribly punished for their bloud shedding (the heresies also being well brought downe by faithful shepheards) In the same rest also was our holy faith not a litle hurt. For rest put away feare, brought idle felicitie, voluptuousnes and fleshly seeking of riches and dominion: and so through couetousnes & ambitio, there was poured great poyson in to the church, whereby religion sore decaied. For while the ministers of the word laboured more after richesse, then to performe their office & charge,

*Note.
The decay of
Christes religion.*

and to edifie the Church, they were pleased with superstitiousness in steade of true religion. Of this then followed it farther, that the singleness of faith was forgotten, newe lawes made, the olde rites and customes either peruerterd, or else vtterly ouerthrowen and abused: whereby men came farre from the doctrine and Christian ceremonies, from the way of truth into errour foolishlie, and partely into ceremonies of idolatrie. Hereof commeth it, that we haue now the abhominacion of the Popes power, of pardons, of Masses for the deade and quicke, of merites, power and intercession of Sainctes in heauen, of worshipping their bones vpon earth, of idolls, and vayne ornamentes, pompe and pride of the Church, of hyred singinge and praying in the temple, and of the whole swarme of idle religions. All which thinges with other moe like fondnesse, are nothinge but newe alterations, peruertinges, and contrarie to all old ordinaunces, hauing no grounde in Gods word

What inconvenience followed.

word, and are cleane against God, though many hardnecked people are yet in a furie & braule for such thinges, and wil make all the world beleue, that this their foolishnesse, alteration, and peruerting of Gods ordinaunce, is the olde faith. And yet wote they, or wil not know, that their babling hath very litle ground, and that they (if they considered the matter as it is) are verie naked and miserable.

And though this papisticall religion hath endured, preuailed, and triumphed now certaine hundreth yeares, yet hath God alwaye sent his faithfull seruauntes, and had a litle holy flocke of his owne, like as afore time in the dayes of the iudges, of the kinges of Iuda and Israell, and in the captiuitie of Babylon, though it was almost at the worst afore, and at the comming of Christ. Like as it is also with vs, the nyer the secōd comming of Christ, the worse it is in the world. Neuerthelesse (as I saide afore) God alwaye set forth his worde and doth yet. Contrary wise, the Pope with his multitude, and Mahumet with

*Nice.**The Pope &
Mahumet
strive against
Christ.*

his (as it seemeth and becommeth
 very Antichristes) haue hitherto
 vndertake, to suppress the old re-
 ligion, and to set vp his owne ordi-
 nance (vnknownen to our fathers
 of olde time) to bring it in to pos-
 session, & vnder the name of God
 and his holy Church, to spreade it
 vpon all christendome. For out of
 the Actes and statutes of the Pope
 and his wanton spiritualty, and out
 of the lawes of Mahumet, it is ma-
 nifest, what the one hath taken in
 hand & done now more then. 600.
 yeares, and the other vpon a 900.
 yeares. It is euident yet also euen
 now, wherto his generall counsayls
 and parliamentes do extende. But
 not regarding how he threateneth
 and faceth, and how he garnisheth
 his new and wanton religions with
 false (but dissembling) titles, bo-
 stinge of many hundreth yeares,
 many generall counsailes, fathers,
 holy men, doctours, vniuersities,
 cloisters, singing, praying, fasting,
 almes geuing displying, and telleth
 such like: All his bragging sette a
 side, let vs cast his religion from vs,
 and take vpon vs vnfaignedly the
 true

*Let vs doe as
 our oldest fa-
 thers haue
 done longe be-
 fore vs.*

true olde religion, which hath endured since the beginning of the worlde, by the which all holy men haue euer loued, worshipped and serued God, and knew nothing vterly of the Popes religion. And if we must for this cause be hated & persecuted of the worlde, well, it happened euen so vnto all holy Prophetes before vs likewise, and specially vnto Iesus Christe our Lorde: which shall come shortly to iudgement, and vterly destroy the kingdome of Antichrist, whome he now killeth with the spirite of his mouth. Our possession is not here ypon earth, the kingdome of heauen is our natieue countrie. From thence looke we for the Sauour Philip. 3. 20
Iesus Christ our Lorde, which shall 21.
raise vp our mortall and miserable body, that he maye make it like his excellent and glorified body, according to the power, wherby he maye subdue all thinges vnto him selfe. To him be honour and praise for euer and euer. Amen.